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A Just and Sober

VINDICATION

OF THE

OBSERVATIONS

UPON THE

Thirtieth of January

A N D

Twenty ninth of MAY.

*Now let them put away their Whoredoms, and the Carcases
of their Kings, far from me, and I will dwell in the
midst of them, John 43. 9.*

*Answer not a Fool according to his Folly, least thou also be
like unto him.*

*Answer a Fool according to his Folly, least he be Wise in his
own Conceit, Prov. 26. 4, 5.*

By J. G. G.



L O N D O N

Printed. And are to be Sold by Ric. Baldwin at
the Oxford-Arms in Warwick-lane, 1694.

20 Nov.

A. J. and S. J.

ANTHROPOLOGY

OBSERVATIONS

Thirteenth Series

Twenty-ninth of N. A. S.

From the time that the first observations were made on the
of the human body, it has been a subject of interest to
the world, and it is not surprising that the study of the
human body has been a subject of interest to the world.
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1854.105

Printed and are to be sold by the Publisher
the Office, in New York, 1854.

A Just and Sober Vindication of the
Observations upon the Thirtieth of
January, and Twenty ninth of *May*.

I NOT out of any Peevish Humour, but in my Judgment, being Dissatisfied with some Yearly Practices, not about Trifles, but such Matters as I conceive the Honour of God and Wellfare of the Nation to be concerned in, as not to Defile the Worship of God with any Mixture of the Creature, and to remove such things, as being made standing Monuments, do continue, and will perpetuate Divisions and Animosities, have taken the Freedom to publish my Thoughts thereupon, without design of wronging any Man, as I hope I have not, but have spoken forth the words of Truth and Soberness: Yet it seems what I have written, hath somewhere lighted upon a Sore place, which cannot endure to be touched; and this hath made the Party not only to Start, but to fly out; a Sound Part can suffer to be handled, when an Unsound one doth not; and sometimes one Wasp makes as great a Noise as the whole Nest.

Well, the Matter was Combustible, therefore no wonder if it so easily hath taken Fire, and hath broken out into a Flame, like those Fire-brands by *Samson* put to Judges 15 4, 5. the Fox's Tail, all intended to Ruin and to Destroy, as those did in the Field; but these shall do no Harm, except it be at Home, and upon the Contrivers: Some Vapors from the Spleen and low Parts, do sometimes cause great Fumes and Disturbances in the Head, as do Exhalations from the Earth in the middle Region of the Air, but at last after some Lightning and Noise of Thunder

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Ecclef. 7. 6.

and Wind, they return and fall upon the Earth in Hail, Rain or Snow : So that windy and stormy Noise in the Head, after a while ceaseth, and, to make use of *Solomon's* words, is as the Cracklings of Thorns under the Pot.

Though the Pamphlet in question be not in any thing worth a Reply, and the Pamphleteer deserves to be answered otherwise than with a Pen ; yet for it I am content to stand the Judgment of any Rational and Impartial Man : But least he should be puffed up (as many of that Spirit are apt to be) with a Conceit of himself, and least some People should think the worse of the Cause for my Silence, I must say something in answer to it, and if he hath any thing to write against my Reasons, let him do it as a Gentleman and as a Scholar (though his Pamphlet proves him to be neither) and then I hope in God to cut him Work more than he shall be well able to compass.

Phil. 3. 15.

Reason and Experience do teach us, how in this World all Men cannot be of one Mind, no more than all have the same Features: Rational Men will Discourse and make use of Arguments to find out the Truth, yet without coming to Sword and Dagger ; the striking of two Flints one against another doth produce Lights, so sometimes Debates and Disputes bring out Truth, and make it known ; nay, with greater Light and Certainty than it was before ; as the Sun appears Brighter and more Glorious after it hath dispersed Clouds that stood between it and our Aspect. For my part I declare, I love not Dispute for Dispute sake, but to find out the Truth: I am always, and so every Rational Man ought to be, ready to receive better Information ; and if any one convinces me to be in the Wrong, I will thank him and follow the Truth, if made appear to me ; and if in any thing I be otherwise minded, with *St. Paul* I hope *God will reveal it to me*. I most fully am perswaded of the Truth of what I have written ; and though I do not believe

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believe there is in any one Man or Society, a Spirit of Infallibility; yet I am most sure, the Rule I endeavour, as much as God enableth me, to follow, namely his Word, is Infallible; there I stick, if any one out of it doth convince me, I shall yield to the Conviction, or else continue to assert my Opinion: And in this case, what the Emperor *Charles* the Fifth used to say in another, I assert, *Fortune and I*, said he, *against any two*: Yo y la Fortuna contra dos otros. So upon a much better account, say I, *Truth*, that is the Word of God, and I, against any two Adversaries whatsoever.

But must in this World the Will of one Man be the Rule of another Man's Will; and the Judgment and Opinion of one, be the Measure of that of another: I declare I have not such an Implicit Faith, (that is the Prerogative of God's Will) and because I will not yield to it, must my Throat be cut for that? Or at least, must I be reviled with ill Language? It argues a very bad Cause that needs being defended by such Means, let Arguments and not ill Words be used, for commonly they who employ Injuries and fly into Passion, do want Reason; Arguments as hard as you please, but soft words; certainly they who do otherwise, in the Opinion of Moderate Men, do prejudice their Cause: Against such our Blessed Saviour hath put the Word in my Mouth, *If I have spoken Evil, bear witness of the Evil.* John 18. 23. Shew me out of the Word of God the Falsity and Fallacy of my Arguments; Doth a Man think it below him so to do? Or rather, Doth he not find he cannot do it, that he betakes himself to Slanders and Injuries: Truth wants no such help, and by the Grace of God I am neither ashamed nor afraid to own it. None ought to be ashamed of the Gospel of Christ as *St. Paul* was not, nor of the Truth of the Gospel which is the same, though some in these Corrupt Times, would put God's People out of Countenance, and make them afraid of owning the Gospel.

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Phil. 4. 5.

Some Men in the World do little think upon that Precept of St. Paul, *Let your Moderation be known unto all Men*, and the Reason is, *the Lord is at hand*, to observe and to judge: Violency and Impetuosity, too strong in some, is much opposite to that Calmness required not only in a Christian but also in a Reasonable Man; they who so highly do act contrary to this, and make themselves Drudges and Slaves to their Wrath or Passion, do not deserve to converse with or enjoy the Society of the Civilised World, but only that of Brutes as their most proper Company: If that be an Effect of their Temper and Constitution, they ought to strive against and endeavour to overcome it, or else they must expect sometimes to hear of it: High Storms do commonly leave behind some marks where they have been, and grounds of Complaints too: 'Tis but a Word and a Blow with some, but *the Wrath of Man worketh not the Righteousness of God*.

James 1. 20.

1 Cor. 16. 14.

Prov. 26. 4, 5.

If here I would take Advantage of the Law *Talionis*, and requit, it would carry one very far; but I have rather out of Scripture, whence I endeavour to draw my Rules and Comfort, to obey the Apostles Precept, *Let all your things be done with Charity*; whereof 'tis an Act sometimes to redress those than Wander in a wrong way, provided there be nothing of Hatred or Vengeance in the Heart; Solomon doth direct us how to do it, when he saith, *Answer not a Fool according to his Folly*, that is, in the same Extravagant Manner and Degree, *least thou be like unto him*, for if thou dost, thou shalt be as Fool as he, and be look'd upon as such: However, *Answer a Fool according to his Folly, least he be Wise in his own Conceit*; Consider him and not thy self, something must be done or said to him, least he groweth Proud and Vain, for such are apt to abound in their own Sense and not see their Folly; wherefore shew him his Error, and that he is no Wise nor Good Man, (for in

Solomon's

Solomon's Stile, a Fool is a Sinner or a Bad Man) though he fancieth himself to be Wise and Good : It is a higher degree of Folly in one to proclaim himself such, and to publish it abroad, than if he could confine it within his own Doors; and if one through Infirmary cannot master it, yet he is to endeavour in some degree to curb and keep it from breaking out: However answer him, saith the Wise Man, though not according to his Folly, and as Severely as he deserves, yet he must not go unanswered, least he should think he hath done well and failed in nothing. And if when one is about such a Work, the Man should happen to Vex, and Fret, and fly out, as 'tis usual with such, it were proper to put to him the same Question as the Apostle did to the Galatians, *Am I therefore become your Enemy, because I tell you the Truth.* Gal. 4. 16.

The chief and I may say the only end I herein propose to my self, is to bear record unto the Truth, and to such a Truth as deserveth in a special manner to be regarded: But in order thereunto, I would have Men to shoot at the Mark and keep to the Point, and not to go straggling here and there, and so miss the aim: Let us search into the Merits of the Cause, laying aside all by and cross Questions and Discourse, except they do contribute to the Clearing of the Matter we are about; and when that is over, in God's Name we may proceed to new things, but let us make an end with one before we begin with the other, and that's the likeliest way to clear the Truth; on and off, fast and loose, cannot do it, but sticking to the Point can; but ever forbearing to give ill Language.

If I wanted a Witness for some things I said in the *Observations*, I have him now, and is seasonably come in from amongst our Adversaries, by his own Example to demonstrate what manner of Spirit some of them are acted by; I leave those whom this belongs, to apply

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it to themselves, how little Salt and how much Mercury there is in them, how Fierce, Fiery and Violent a Temper they are of; and I refer it to the Judgment of Sober and Impartial Men; such Principles, if reduced into Practice, are enough to work Confusion and Ruin, and to overturn whole Nations and Kingdoms: These, in Imitation of *Papists*, they would with all their Heart promote with Fire and Fagot, whereof too many have had a Sad Experience, which hath afforded continual grounds of Complaint: And this I desire the Moderate Reader to take notice of, and consider whether Lives, or any thing else we have, could be Safe, if it should again be in the Power of such Men to Persecute, of such Men I say, for I am not so Unreasonable as to Father it upon all. We know how those that amongst them are Moderate, and will not come up to that Violence as themselves are for, they be Angry against and Revile them with the Names of *Trimmers* and the like: So that a Pen between the Fingers of such Hot-Spirited Men, is as a Sword in the Hand of a Furious Person, who striketh on all sides, and spareth neither Friend nor Foe, except to a Hair's breadth they come up to what they would have them.

How Brave and Generous Champions of the Church are these, the Honour and Ornament thereof? with how much Credit do they Promote and Maintain that Cause? Revilings, Injuries and False Aspersions are their Weapons; in their whole Carriage they be very Angry, yet without any Ground but their own Temper, which must needs be very Cholerick: Against such *Solomon* gives a necessary Warning, *Make no Friendship with an Angry Man, and with a Furious Man thou shalt not go:* But in this World we sometimes meet with that kind of Company, as there is now an Instance in the Case. I am sure such an Unhandsome and Uncharitable Carriage, cannot be justified either by Gospel or Law, no
not

not that of the Land; but them we leave to their Competent Judges, who are or certainly ought to be concerned in such loud Miscarriages, and to the Judge of the whole Earth, who *hath appointed a day in the which he will Judge the World in Righteousness*, by that Man *whom he hath ordained*; and he is no Excepter of Persons. Acts 17. 31.

But we must examine what is written against the *Observations*, and so shall by the Grace of God begin with the Title Page, which is so stuffed and filled up, that the Pamphlet should be very bulky, if it held a Proportion with the Title; but 'tis like that sort of Trees that have more Bark than Body: So that take away the Abusive Language and Nonsense, it will remain very Empty: And as we all (as our Blessed Saviour saith) shall be Judged and Condemned by our Words, so I shall make use of the Author's own Words, for he puts them into my Mouth. His Title is, *The Reformer Rack'd*: A Man who so much pretends to the Law, would bring in a thing which the Law of the Land doth not admit of; but Tyrannical Spirits can find no bounds to their Cruelties, he brings in a Patient, that's the *Reformer*, the act *Racking*; he must give us leave to find out the *Agent*, and that's himself which he cannot deny: To Rack and put Men to the Torture, is the Office of the Hang-man, and whosoever puts Men to the Rack, doth act the part of the Executioner, who is ever paid before-hand when he is to do Execution; whether our Man hath his Fee, some good Preferment already; or whether he intends to deserve it or more, we do not therein concern our selves: However like another *Demetrius*, he makes a Tumultuous Noise for his *Diana*, which is no more in Danger than was that of *Ephesus*: Here is our Man who would extort things, and force out that which is not, for the Violence of the Torment, makes sometimes Men say that which is not

Acts 19.

not true, nor was ever intended; so Men may find my Writing hath been put to the Rack: The very name of Racks and Tortures sound very ill in the Ear of a True Christian: We read of those that were *Tortured, and had trial of cruel Mockings and Scourgings, of Bonds and Imprisonment*: This very same, England hath cause to remember, when it was in the Power of such Men as our Adversary to Persecute their Brethren: But these things of new Date and fresh Memory we leave off, by the by to mention things of an older standing; thus *John Hus*, *Jerom of Prague*, and Thousands more of Faithful Witnesses were Rack'd to Death; our *Wickliff*, Forty one Years after his Death, his Bones were taken out of his Grave, and were Rack'd as far as they were capable of: And I am apt to believe upon good ground, that if *Calvin*, and others of the first Instruments of Reformation (for indeed God was the Reformer) were now alive, and should fall into the Hands of our Rackers, they would have Rack'd them to the Purpose; they would not have been better used than if they had been in the Hands of the *Romish Inquisition*; if they had not been Burn'd, they had at least been Hang'd: Oh such Spirits, such Principles, Dispositions and Cruel Practices, should be left for the Whore Drunken with the Blood of Martyrs: What kind of Hearts do some Men discover to be in them, as if possessed with Rage and Fury: Our Blessed Saviour saith well, *Out of the Abundance of the Heart the Mouth speaks*: Cruel Men, and Tyrant's Brains, are so full of Idea's of Torment, Tortures, Racks, Fire and Sword, that they can hardly think or speak of any thing else.

Heb. 11. 35, 36.
Rev. 17. 6.

Luke 6. 45. and
Matt. 12. 35.

Now we must come to the Patient: The Rack is not for those who Deform, but for the Reformer: Doth not this here justify what I said in my Observations, how there are some who hate not only the thing, but also the very Name of *Reformation*, *Reformed* and *Reformers*;

Reformer, for this is pointed at as an Odious Name, and as a common Enemy to his Party, though it be a Scripture word which speaketh of a time of Reformation: H. b. 9. 10. Some of them are bred with an Hatred of Godliness, and of the Professors thereof: We have too many of those who hate Reformation in Doctrine, Worship and Discipline, in the Heart which is most necessary, and in Manners and Conversation; Thus they will say, What need we Reformation? We are Whole and so need no Physician, We are Righteous and so no need of Repentance: Let us see what a Character God gives, and consequently what will be the Doom of those who hate Reformation, *But to the Ungodly, saith God, Why dost thou preach my Laws, and takest my Covenant in thy Mouth, whereas thou hatest to be Reformed?* Luke 5. 31, 32. Psal. 59. 16, 17.

But to the purpose of our Reformation here, I must not omit mentioning, how a Parliament being holden in the Thirteenth Year of Queen Elizabeth's Reign, some Prelates and others were sent from the Convocation-house, to Exhibit her a Subsidy according to Custom: The Queen took occasion to speak well and favourably of the Good of Christ's Church, affirming, she had heard of many things in the Church which 'twas necessary should be Reformed, and which if she came but to understand, she would not give sleep to her Eyes till she set up Reformation, and would never give over till she had done it indeed: And if they, being the Eyes, would not reveal the Truth, let the Blame and Blood be upon them. But they, instead of answering so Good and Pious a Motion, for a Work so worthy of so Excellent a Princess, put a false Gloss upon things, disguised the Matter, and said *Omnia Bene*, all was well: And thus they put a stop to that which was their Duty to have promoted; thus ever the Church of Rome was afraid, and hated to hear of Reformation in Head and Members, so loath are all Worldlings to part

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with any thing of their Pomp, Pride, Power and Pleasures: However we must know that the best Kings of *Judah* were the Reformers, and that Reformation was not the Work of one day or of one Man, but was wrought by degrees and at several times; and as nothing in this World is so perfect, but that at one time or other Abuses happen to creep in, so 'tis the Duty of those that are concerned, to see Abuses Reformed: And if God had not been pleased to infuse that good Spirit of Reformation into the Hearts of some Princes, and of Pious and Learned Men, we had still continued in the Darkness, Ignorance, Idolatry and Superstition of Popery; and some Men in the World are little Thankful for so great a Mercy which so many of our Predecessors sealed with their Blood and Lives, yet to many Reformation is a *Noli me tangere*, come not near, why? because they love themselves, their Ease and Pleasure, more than the Glory of God and the Good of his Church, if they can but quietly enjoy them; that's their chief Desire in this World, with *Peter* saying, *'Tis good for us to be here*, but they no more than he at that time, *know what they say*, when they talk as if there was no need of Reformation; would to God it was true, but there is a great need of it (as it hath been proved at several times) and now as much as ever, as upon occasion it may plainly be demonstrated: It is strange, yet too true, that a Name which ought so sweetly to sound in the Ears of true Christians, should in the Ears of some strike a kind of Horror and a Hatred in their Hearts; may be they are possessed with the *Pharisaical* and *Popish* Opinion of a Perfection in this Life.

Luke 9. 33.

Sleidan.

We read how hainously a Pope took it, when one day a Minister of the Emperor *Charles* the Fifth speaking against transferring the Council of *Trent* to another place, made use of the word to *Protest*, because those
who

who in *Germany* withdrew from him had before used it; but 'tis a sad case, that Antichrist should be imitated by some who pretend to be fallen out with him: 'Tis true they agree about the ground, and they all have the same Reasons, namely their Interest; O that Interest, the God of this Wicked World; there is at this time too much cause to repeat *St. Paul's Complaint*, Phil. 2. 21. how most, if not all, care for themselves, love this present World, but few care for the things of God: Can any one deny the great and general Apostasie in these late Times, from the Power and Practise of Godliness? Can any one deny the Corruption that is in the Sanctuary as well as in other Bodies of the Nation? And that bad Examples and ill Rules too, come from whence we might look for better ones.

At a Diet at *Worms*, where *Luther* appeared before *Charles* the Fifth, his Protector the Elector of *Saxony* asked *Erasmus*, then in the same publick Room, what he thought of *Luther's* Books; he in his jesting way said, *Luther* was to blame: The Prince replied, Wherein? Because, said *Erasmus*, he hath meddled with two very Nice and Dangerous Things, namely, the *Pope's Mitre*, and the *Priest's Belly*; if that had been let alone, said he, a way of Accommodation might have been found out. Thus if Reformation would not be extended upon the Power, Jurisdiction and Authority of our Churches Heads and Governours, and the Fat Livings, and a more equal Distribution of Church Preferments and Incoms, and a bringing in a laborious Preaching and Praying, and well-living Ministry, which slow Bellies and lazy Labourers do not like (this, let it be spoken with relation only to some) then Proposals about Reformation might happen to meet with a better Reception. 'Tis a sad case when they would make Men ashamed for speaking Scripture-Phrase as *Predestination*, *Presbytery* and now *Reformation*; it seems if one would

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speak to them the Language of the Beast, they could better understand it.

But why should I any longer stand upon so copious a Matter, which affords so much of Consideration, into which a thinking Man may see very far, things being so palpable and visible to an unprejudiced Eye? And there may be an occasion in the Continuation of my Discourse to take notice of it, and to own, that though Reformation be some Mens Aversion, yet there is a just Necessity for it, as in several Instances and Particulars it may easily be made to appear. Thus much for the poor *Rack'd Reformer*, whose Limbs must need, after this Terrible Execution, be quite broken, or at least wholly out of Joynt.

To return to our *Racker*, whose Head runs so much upon Martyrs and Confessors (which we may interpret King *Charles* Martyr for Hierarchy, and the late King *James* Confessor for Popery) that he can hardly, save ill Language, speak any thing else: When he talks of the *Reformer's Confession*, to which we might say, What, of Faith or of Fact? He hath done well to explain himself, *Or Observations considered*, for we are so dull, as not well to apprehend things at the first sight; yet we know what we must expect, for in the very Title he declares his Writing to be a Reflection, taken, as I conceive, in a bad Sence, for 'tis an Invective, but he saith 'tis a brief one, for one long-breathed, as he is in such Matters, and nothing else, but a Reflection: Well, reflect, but I will not say, and be reflected upon, for we have not so learned Christ.

To which is added a new Discovery of Old England: A new Coat made of an old Cloak; whilst we could wish these Old Things to be made away and buried in Oblivion, they would daily revive, to what good purpose I cannot see; he declares himself to be an *Additioner*; if it was only to Titles of Books, one would not mind

mind it ; but Additions to Institutions and Ordinances of Christ we must not admit of, and that's one of our greatest Complaints that they do it. The Authority of his Quotation with the two Greek half words *'EIK BZG.* is Apocripha to us ; I never said any thing that may give Offence, relating to the Person which the words quoted, are by some attributed to ; neither will I concern my self whether or not he be the Author of it, 'tis but a Dispute *De lanâ Caprinâ*, about a Trifle, whereby old Grudges are revived, which indeed I am very sorry to see, and wish Men would once for all leave off these things.

Before I proceed farther, I declare I would never in this way have meddled with these Matters without a very Just Cause ; but who can forbear, after the high and continual Provocations they give us ; they kill Men, yet would not have them to cry out Murther ; let them hold their Hand and Tongue, and we shall stop our Mouth: Here in one respect they would use us worse than the Damned shall be in Hell amidst their Torments ; leave shall be given them to Complain, but they would deprive us of it ; as long as they still follow that Trade, and yearly Preach and Print such Passionate, Violent, Uncharitable and Seditious Sermons, they must look for Returns, and expect that one or other will answer them : They are not content to do amiss in that, but also for want of Reasons, they vindicate it with Slanders and Injuries: Who would ever have thought, that one of them, may be, after Racking of his Brains to find out a Title for a Pamphlet, would make choice of a Metaphor drawn from the Office of a Hangman, who is a Man of Blood, applied perhaps to a Clergyman, of whom the Saying is, *Ecclesia non novit Sanguinem*, The Church meddleth not with Matters of Blood.

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My Design was to speak against a Practice which I not only take to be Unlawful, but also attended with Dangerous Consequences: The occasion of that Design was given, by so many Bitter and Violent Sermons published every Year: I gave my Reasons against those Anniversaries, and I answered what I hear and read to be spoken for it, and proceeded to some of the near and remote Causes of such Abuses; and as this keeping of such Days is a Ceremony, so 'tis Obvious from that *Species* to proceed to the *Genus*, and to go up to the Spring whence that Stream is derived; so that effectually to say something against that Ceremony in particular, it was very proper to speak somewhat about Ceremonies in general, though the former was the immediate subject of my Book: Hence I deduce this Argument, that if no Ceremony of that kind in general ought to be introduced into the Worship of God, consequently this keeping of a Holy-day must not be admitted into the Church; and at the very beginning I declared I would not insist upon the Civil but the Religious part of keeping those days. Now any Ingenious Man that had been dissatisfied with my Notions, if he had had a mind to meddle, would have gone about to convince me with Reasons and Arguments that I am in the Wrong; but the Author of the Pamphlet against my Observations, as if in him had been a Store-house of Bombs, Granadoes and Carcasses, and whatsoever else is more Combustible, took Fire; and from the beginning doth as good as say, I will hear none of your Arguments, you are a Rogue and a Rascal, I would stab you if I could; and the Hand that strikes being Invisible, he curseth it and bites the Stone. God knows I had no other End or Interest, but to bear record for the Truth.

Page 2.

In answer to him, we shall, by the Grace of God, first of all take notice of his Phrases, how Prettily,
Wittily,

Wittily, Judiciously and Christian-like, he expresses himself; afterwards we shall proceed to some material things; those we shall divide into several Classes, the first shall be about his mean and unbecoming Language, having from the very beginning sung his Triumph over his *Antagonist*, as he calls him, whom he affirmeth *to be sure to be worsted for his Pains*; for proof thereof, he sends us to *Lincolns-Inn-Fields*, where we do not trifle our time, as may be he doth his amongst the Mob: *Methinks*, saith he, *they might have learned from the Wrestling of Lincolns-Inn-Fields*, Page 2. Much to be learned there indeed. He speaks of the *Levitical Augers*, a proper mixture of Scripture, and Heathenish Fables, *ibid.* In his Postscript-Advertisement he speaks of *Affassines*, which name doth belong to himself, for he saith, the Author of the *Reproachful Observations* deserves the deepest Stab from a Poyniarding; a word of his own coining; *Scurrility*, a rare piece of Rhetorick, Page 3. And it is pity, saith he of another, *but he had his Teeth and Brains dashed out of his Head*, Page 16. O excellent Frame of a Christian: He to shew himself more and more to have the Nature and Office of the Executioner, talks of *Flame* and *Smoak* in *Palace-yard*, Page 4. Formerly it might have been so, and would be so still, but I thank God we live in better Times, and are not under his Power. In another place he talks of *Ropes*, Page 17. and of a *Gallows*, Page 34. all these smell of a Hangman; alas if we were in his Power, he would kill us all with the Jaw-bone of an Ass. Elsewhere he talks of *Sacred Ashes to Caper in the Air*, and of *Bagpipes* and *Tunes*, P. 5. Surely we shall not say to him as *Festus* did to *Paul*, *Much Learning makes thee Mad*; neither are we afraid of his *Blocks*, *Halters*, *Gibbets*, P. 18.

The second Classis is about his Immodest and Unclean Language, *The Impudentest Crack*. *Brothel-house-Pander*, is able to match *Pimping* and *Prostitution* with her: It is the *Bawds*

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*Italians say,
La lingua va
dove duole la
bocca.
One doth
scratch where
it itches him.*

*Eph. 5. 3. 4.
& ch. 4. 29.*

Bawds own Jealousie that makes her cry Whore first, P. 20. And in another place, After this rate a Ladies Beauty must not be commended, least he twit us with Romish Adoration; whereas no question but the Flattering Letcher could Smuggle up a Buxom Sister with his Holy Kisses, and Vow his closer Imbraces and Debauch, &c. p. 20. These Lines of his do much edifie a Reader; one who hath the Fear of God can but nauseate, wherefore there we leave it off: Hath the Man never read what St. Paul saith, But Fornication and all Uncleaness, let it not be once named amongst you as becometh Saints, neither Filthiness nor Foolish Talking nor Jestings, which are not convenient, but giving of Thanks; and let no corrupt Communication proceed out of your Mouth.

The third is concerning his Ridiculous Language, as thus, *His Living may be his Delphos, and his Pluralities his Tripes*, p. 9. *Countries tolly Polly, hoite cum toite*, p. 14. *Swing a Swang-a*, p. 32. *The Story of the Cock and the Glass*, *ibid*. He should have said of a Cock and a Bull. *Their whole Service is stuffed like Beef, and larded like Bacon*, p. 23. *Mastiffs of Law and Divinity*, p. 25. *Dick the Butcher: Run the risk of a dozen broken Heads: Their Bear-Garden Adventures, and the Ho go; Hoggish and Nasty Reformation*, p. 2, 3. *His Dissenteriship has not been the Subject of one Oxford Jest and Laughter yet*, p. 14. What? is Oxford Famous for Jestings and Laughing? Or do they Jest or Laugh any way different from what is done in other places? He ought to be ashamed to give such a Character of a Famous University, of Jestings and Laughing at Serious things; he thereby discovers himself to be an Oxford Scholar, so he would make himself the Representative of the whole University, the Scum whereof he must needs be, and he would have us to take his Scurrilous Language to be the Sence of the Famous University of Oxford; such a Plant is of no Credit and Honour to the University, no more than to
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the Church. Another Expression of his is, *Tantivee Who-o-o-up*, p. 42. other words he hath, as *Contrasto's*, *Cargo*, p. 19. *Querpo*, p. 10. *Capricios*, p. 13. *Lurdans*, p. 11. *Rhodomantade Heaven*, *Sancha Pancha*. He hath read *Don Quixot*, or heard of him, so no Wonder if he hath such Romantical Extasies and so right Notions of things; once at least let him speak as a Christian: His whole Pamphlet is nothing else but a Mixture of *Bedlam* and *Billingsgate* Language, which puts a Man to a stand whether to Laugh at or to Pity him, for certainly in his Brain, as well as in his Heart, things are out of order, he acts the part of an Insipid Buffoon upon the Stage, his Notions and Expressions are so much unbecoming a Serious Matter.

The next is, his Scurrilous Reviling and Slandering Language, as *a Fool-hardy Fellow*, p. 2. *Fanaticks*, p. 4. But those who make the Word of God the Rule of their Faith, of their Life and Conversation, and of Gods Worship, are no Fanaticks; they are such who follow their own Inventions and Fancies, *Schismatical Squeak*, p. 5. *Tantony-Pig-Israelite*, p. 5. all one to him a Pig and an Israelite: *Presbyterian Scriblers*, p. 11. *Myrmidons or Emmets of Presbytery*, p. 12. *Reveries and Enthusiastick Convulsions*, p. 6. *Banditi, Raparies of Religion*, p. 12. the Predecessors of his *Jack-Catch-Kidney*. And there is much more Bumbast P. 5. *Singular Chymera's*, *Subtile Maggoticism*, *Zealous Phrensies or Whimsies*, p. 13. *the Presbyterian Cant*, *Passionate Folly*, *Spleen of Malice*, *Billingsgate Scold and Railery*, p. 3. Here indeed, to make use of his own words, he calls Whore first; I leave any Impartial Reader to judge, whether I said any thing that may be called Scold and Railery, but 'tis all one to him, whether or not I have said it, he magisterially will have it to be so; but why should I any longer trouble my self with quoting such Speeches of his, his Pamphlet is wholly stuffed with it: *These and more*

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Psal. 50. 21.

things hath he said and done, but saith God, I will reprove thee, and set them in order before thine Eyes.

He is not content with this, but like a Furious Man strikes on all sides abroad as well as at home; *Geneva Rant*, p. 3. *the Scotch Eloquence*, p. 5. *the Brawlers of Amsterdam Cut*, p. 10. *the Dutchifies*, p. 25. So he proclaims War, and sets at Defiance all the World, except the Dear Sister *Popery*; he spareth not that which is most Honourable amongst us, when he saith, *the Waggish Jacks were at that time mightily taken with the Pun, Burn it, Burn it*: He knows well enough in what place this was said, so should not be wanting in his Respect; but he would not lose his Jest, let it cost what it will, P. 4. He is not content with all this, his Sweet Language he turns upon a more Honest Man than himself seems to be, Mr. St---ns, who hath set his Name to what he said, Page 7, 8. then upon Mr. Dan. B----s, whom he uses alike Page 11 and 25. And in the next Page he, without any ground, brings in and falls foul upon Mr. Par---es, whom he calls a *State Prophet*, a *Chimney Angur*, must foretell a *smoking Disaster*. *Quousque?* How far? How long? Shall there be no end of all this? Here lies the Sore; any one who said or acted any thing in the late Happy Revolution he cannot endure; *Jacobitism* and *Popery* are his Darlings: Let him remember who Slanders and False Accusers are, they are Devils: By St. Paul 'twas foretold, how in the last days Men, amongst other evil things, would be False Accusers, Devils is the word of the Original; and the same speaking how Old Women ought to be in their Behaviour not false Accusers, not Devils: Here is a great name purchased God knows at what rate, let those who do, seriously think upon it: The Devil is a Liar from the beginning, and the Father of Lies, and they are his Children who take pleasure in telling Lies.

And Belos,
2 Tim. 3. 3.
Mh Diabolus,
Tit 2. 3.
John 8.

But we must come to some Instances of his Impious and Prophane Language, *Braying in Predestinarian Ecstasies for Whining Raptures*: I take no notice of P. 5. *Providence hoisting the Sails*—convinced our Statists that he was predestinated neither to be Drowned nor to be Hanged, p. 34. where he addeth, *It is pleasant pleading a Divine or Eternal Decree for an Exemption*: Here is another, *Preach Mince-Pies and Custards to his Babes of Infallible Grace*, p. 24. They use to Reprobate whatsoever we Elect, p. 42. *Luigos Lanthorns squeeking*, it is not so, in a Dispute with his Puppet in a Bartholomew Fair, may be a very satisfactory and decisive Answer to a Discourse of Scripture, p. 8. *His Gods mighty intimate and Chrony, or Election*, *Huckster to his cullied Disciples*, p. 11. *to trick and bilk God's making Vengeance, as a cullied Coach-man is sometimes served*; what an ingenious Comparison? p. 3. how high doth he rise, and how soon and low doth he fall? Let us suppose for Example, the word Egg in a Text of Scripture, the Presbyterian would interpret it an Hen-egg or Goose-egg, p. 26. Is this to ridicule the Word of God? And in another place *squeeze us to Death and Reprobation*, p. 24. and *Gormandize on our Saviour*, p. 30. But I am weary and sick of these evil things; who is that True Christian which will not be moved with such detestable Prophanations, as if we were allowed to Jest with God, and Mock at his Works and Attributes? Thus he Jesteth at Holy things, Providence, Grace, Decrees, Predestination, Election, Reprobation; a wiser Man than he said long ago, *Fools make a Mock at Sin*: Prov. 14. 9. He must give us leave to offer him a Looking-glass to see himself in, and these Rhetorical Speeches of his: I let all the rest go, but this, this deserveth the Lash; What will become of Religion, if these things are allowed of, and suffered to go unpunished? If Men do not punish it God will, for our Blessed Saviour saith, *We shall give an account of every Idle word in the Day of Judgment*. Matt. 12. 36. How

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many Idle and Evil Words is this Man accountable for ? There are strange Dispositions in the World, the Bee makes Honey out of every Flower, but the Spider turns every thing into Poison : This Man seems never to have read what St. Paul saith, *Let your Speech be alway with Grace, seasoned with Salt, that ye may know how ye ought to answer every Man*; not with Revilings, Injuries and Slanders; for if we must believe Solomon, *He is no Wise Man that uttereth a Slander.*

Col. 4. 6.

Prov. 10. 18.

1 Kings 19. 11,
12.
Chap. 1.

Acts 5. 39, 40.

Passionate Expressions and Injurious Language, argue an ill and a boisterous Temper, God was not in the great and strong Wind, nor in the Earth-quake, nor in the Fire, but in the *still small Voice* : But Satan was in the great Wind, as we read in the Book of *Job* : High, blustering and violent Spirits, often do themselves and others Harm, but never no Good : But however Unhandsomly and Uncharitably they behave themselves against their Neighbour, let them have a care how they meddle with God : This very Consideration stopt the Rage and Malice of the Jews; surely they who thereby will not be wrought upon, must needs be worse than they were.

Now this Rubbish and Dung being laid out of the way, we must come to something else; all his Spirits he hath spent in Ranting, Huffing and Hectoring, bare words, nothing besides, but we are not afraid of words; when he Reviles he speaks his own Language, but we have not learned it; he sometimes speaks in such a Strain as none but himself can understand, and I much doubt whether he understands every thing he saith: I expected such a Man would fairly have refuted my Arguments, and opposed my Reasons, which are still in force, his rough Wind could not blow them off: As to the Solid Part he hath given his Cause for lost: I thought in things of this nature, he would have made use of Scripture, the only Judge in such Matters, to have shewed

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I am in a Mistake and in an Error ; but I perceive the Word of God is to him an unknown Land which he hath not travelled into, except upon *Mount Ebal* to learn Deut. 11. 29. to thunder Curses ; he draws nothing out of Scripture, but instead of it borroweth much out of Fables and Stories, but with us upon such an account that's no current Money ; and doth he think we are so Credulous, as to take his bare word with a *Magister dixit* ; if once we give over Rambling, and come to close in the Solid part, he is no Dangerous Adversary, *Periculum fiat*, we shall soon try by the Grace of God ; but he, instead of answering any Reasons, flies off, and starts aside like a broken Bow ; he falls upon a general Accusation of Reformers and Reformation ; he ought first to have answered my Charge, and then brought in his ; his manner of Proceeding makes me call it *Charge*, though I intended nothing else, but in the Spirit of Meekness, to represent the Necessity of laying aside those things that prove a Stumbling-block and hinder Union and Reconciliation In the Land.

His Fit is long and dangerous, for it holds him from the beginning to the latter end of his Pamphlet, as any one that will give himself the trouble to peruse it shall find ; in some of the first Leaves after his Vaporing and Threatning, the *Smatterers in Controversie*, whose Condition must needs be desperate, seeing they can or are likely to have no hope to escape the Lash and Baffle of a Church of England Pen, which can do them no harm, as long as it is in such Hands as his ; however he must sing high Achievements, *how often the Non Con's* (how often Nonsense) *have been encountred by our Irrefragable Clergy*, and beaten to Dust ; he means so, but *Quæ genus aut proavi aut quæ non fecimus ipsi--Vix ea nostra voco*. Therefore do not attribute to your self the Exploits of those Invincible Predecessors ; however let me tell you, that all other Reasons to convince were short and deficient,

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the strongest Weapons, for want of better, were made use of at last with a Witness; if you will not be convinced, believe and do as we would have you, we shall beat it into your Brains, or dash them out of your Head; and what our Reason, such as it is, cannot do, the Cannon shall; therefore you *doughty Antagonist, Fool-hardy Fellow, sling off the Belt, or thou shalt come off with the Foil, and thrown out in the Struggle.* There is indeed cause to fear this great Disputant, who hath found out a new way of deciding Controversies, namely, with his ill Language to Hector Men out of their Principles; he may Bark, but cannot Bite nor Fasten, for his Teeth are broke; however he loves to talk of *Bears, Lyons Whelps, Foxes Cubs, Hogs*, which he makes *Adjectives* to Reformation, a fair Jewel for such a Ring; 'tis pity these *Geneva Rants, or Aetnean Eruptions and Distractions at home* (whereby he means he is Distracted within himself) should trouble his Heart and Head so much, for *Vexatus toties*, saith he, to some Tempers those Vapors of the Lake *Leman*, the Exhalations of Mount *Aetna*, are very Dangerous; 'wherefore to ease himself, he must now, like Mount *Vesuvius*, break out, not into two words of *Juvenal, Nunquamne reponam*, but into a Roaring Noise and Emission of Smoak, Flames, Cinders and Stones: After this Evacuation our *Paliphenus* will somewhat be at ease; but what must one look for, that stirs up these Humours? What can be expected from an injured *Loyalist*, 'tis a Fault in the Printer, for he meant *Loyalist*, for we know him by his Spirit to be a Son of Father *Ignatius*, and if we doubt of it, here is the Proofs he is known by, his Language, a *disturbed Privado*, this is *Loyola's* Motherly Tongue, for he was a *Spaniard*, and more and more to justify his Genealogy, in his Father's Dialect he speaks of *Stabbing* and *Poyntarding*, not only private Men, but also Kings have in a manner been made away by that Generation of Vipers.

This

Thirtieth of January, and Twenty ninth of May.

23

This Stuff is contained in his first, second and third Pages, but for variety sake we shall see some change in the Scene, a Sweat abates the hot Fit, and at last Tears allay the Fume, for a just yearly Tribute of *streaming Tears must be paid to the Memory*, &c. yet the hot Fit is not off, for in the next Page 4. *Revenge and Tears must burst from his compassionate and vexed Soul*: This Soul of his, no doubt, suffers under these two Passions of Vengeance and Sorrow, which makes him look upon things with a Multiplying glass, for he fancies to see a hundred things where others see but one; for in the same Page his Imagination represents unto him Mines full of Powder, and Fire to kindle it, to blow up Mitres and a thousand Churches, just so many and no more: But I doubt the Fault of this Multiplication of Objects doth lye in his Organ more than in the Glass: However, after these Streams of Tears, we must surely *Dance Intentionally to the Tune of Tings and Twangs of clashing Destruction*. Only I find he likes not the Musician nor the Instrument, *Jack Presbyter's Merry Bag-pipe*, nor the Musick; for, saith he, *they would sing us a joyful elevated Venite Exultemus instead of a Sobbing Air, sad Obit*: And no other certainty of or ground for this Elegant Discourse, but 'tis *Cross and Pile*. However Sir, give us leave to say, that though you deny in some other place, any thing of a Papist to be in you, *your speech* Matt. 26. 73. *bewrayeth you*, you bring into the Church an Unknown Tongue, which you know is thrown out: Cannot you say, *Come let us sing unto the Lord*, which every one may understand, and not *Venite exultemus*, which is the Language of the *Romish Beast*: So you do give us in Latin the Title of every Psalm, Is it not as good in English? Except you would have it in the Original Hebrew: I let the *Obit* alone, but you know whose Language are the words *Matins, Vespers and Anthems*: This in P. 5.

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In the same Page he makes an Elegant and Pathetick Description of *his new fiddling Modeller*, as he calls him, but his words are no Slanders, with his saying, *this is he that would*, not Slander and falsely Asperse, as you do, nor Damn to the Pit of Hell those that are not of his Mind, as you if you could: But by Gods Grace he is one who hath learned to wish no Man no Ill, *Nor to render Evil for Evil, or Railing for Railing*, nor to think ones whole Drift centers wholly to Subvert those things which he daily prays God to preserve; who wishes for Reformation of Abuses, and not for Destruction of good things, all for the Glory of God according to the only Rule of his word; may be you do not know how *Charity thinks no Evil*, though sometimes it suffers from such Enemies to it as you are; we are surely to blame for bringing you to so sad a Dilemma, as you cannot solve whether we would throw the Church out at the Windows, or turn her Admirable, not (as in our good-natured Reveries and Enthusiastick Convulsions) Superstitious Constitutions topsie-turvy, like Passus's Picture of the Horse in Lucian with its heels upon a Bank, p. 6. Pray Sir, give me leave to ask you a Question, Those Comparisons, do you bring them to prove or only to illustrate your Discourse, for certainly they are a great Ornament to it? Specially being drawn out of so pure a Spring as *Lucian* is, and be not angry if I ask you a second Question, Whether, may be, you do not read those sort of Vertuous Books more than the Holy Bible? For some things, besides which I find in the Pamphlet, do represent the Question as reasonable; for my part I humbly conceive it very improper in such Matters as relate to the Worship of God, to make use of *Lucian* and the like Authors; and I declare I would be very Sorry, in any serious Matter, to admit of such Impertinent Comparisons, Illustrations, Enlargements and Explanations, of which the whole Pamphlet is a Rapsody: I can want no Instance for
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1 Pet. 3. 9.

1 Cor. 13. 5.

what I say, I do not go far, for 'tis just but two Lines below the name of your *Lucian*, by you quoted more than once, this is it, *It is a Monstrous Imagination or Wonderful Fancy of his*, with him all Monsters and Wonders, to represent the Vicar and his Parishoners as one great Incorporated Centaur: Where is here the Imagination and Fancy, in himself who brings a *Chymera*, a *non ens*, in his word *Centaur*, or in me who speak of nothing but real Things and Beings?

Our Pamphleteer, saith he p. 6. for I am his as he is mine, *hath done his Good Old Cause infinitely more Hurt than Good, by his Impertinent Ramble and Cobweb-reasoning*: Surely I am very Happy to be hugged and embraced with such Arms; well, if I be such an one the better for you, if you can take Advantage of my *Senseless and Breathless Discourse*, but sometimes Men are mistaken in their Notions, as of two Men fighting, one having an high Opinion in handling of his Weapon, is so intent upon the Ruin of his Enemy, that he neglects his own Preservation, and therein gives an Advantage against himself, laying his Body open to his Enemies Sword, or rashly running upon the point of it, *Let not him that girdeth on his Harness, boast himself, as he that puts it off*, let no Man sing a Triumph before he hath gotten the Victory; so let none say he hath the better, before the Dispute be ended, *Habemus satentem reum*; for in your Postscript you say, you leave it to some Persons more *Hawk sighted than your self*.

1 Kings 20. 11.

This Extraordinary Man I would endeavour to please, but 'tis a hard thing, and I cannot tell how to effect it; I said I believe no Anniversary should be kept for King *Charles*; then he flies at me, and would tear me to pieces if he could; and when I affirm on the other side, that the *Fact* or putting him to Death was *Unlawful, and Horrid Murther*, &c. then for my Pains I hear this from him, That what I say is *Dissembling Innuendo's*

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of my Charity, p. 6. he doth protest *I am an ugly squinting wide-mouthed Fellow*; how long a train of Titles he gives me, well, my Mouth and Face are as God pleased to make them, therewith I must be content, I own 'tis better such as it is, than I deserve at God's Hands; afterwards p. 6. he doth quote my words, how *I believe God shewed him Mercy; that the taking away of his Life was an ill thing, &c.* This as he saith is as good as if *I had called him a Rogue and a Rascal, and arraigned him for a Malefactor*: What can we say or do to this?

K. Charles.

Well, as I hinted something a little before, here he gives me a very great Advantage against himself, which I must not lose, for 'tis of too high a Concernment for me; he quoteth my words in Page 1, 3, 5. about the Fact, which though they be as positive as can be, yet in his Page 43. he affirmeth I say, *The Martyr was Guilty, and that Justice was executed on him*: How can these two things agree, the former words I own, the last I never said or thought: It is Matter of Fact, and what would it be if it was upon Matter of my Life or Death? Well, I shall unriddle the business, and shew where the Mistake lies; Mistake I call it, or Over-passionateness, for I thank God I have for him more Charity than he hath for me; others would call it a Rank Malice, but I call it a Mistake, but a very gross one; for what in my Book I say of *Justice executed upon the Guilty*, of his Death, that is upon his Judges, he would in his Book make me speak it of King Charles; at this let him blush and be ashamed: Now we may see who, he or I, be guilty of *Imputations as Scandalous as False*, as he expresseth p. 43. God forgive him: And to declare my Mind more in general upon such Points, I say two things, First, When a Man suffers, though never so unjustly, yet in relation to God he hath nothing to complain of, for as *David* saith, *God is Just in all his Ways, and Holy in all his Works*. Secondly, I say, the Righteousness

Psal'm 145. 17.

ousness of God never excuseth the Wickedness of Men.

After he hath as it were tired himself upon me, and may be in his Opinion made me very Sore, Black and Blue, he leaves me for a while, as it were to feel my Pains, *Sentiat se mori* ; for Variety sake, like a Famous Runner at Tilt, having disabled one, he is ready for, and falls upon the next ; so the next turn is Mr. *St---ns*, to whom he imparts some of his Caresses in the same kind as to me, *But the Tender Mercies of some are Cruel*, Prov. 12. 10. He begins with taking notice of *much Dust*, like a Cloud, *beat out of the Cushion at St. Mary le Bow*, and doth not mind the Dirt and Dung of his, which he is in over Head and Ears ; we could say more if we did but see him thoroughly, that Spring must be very Corrupt, whence proceed such stinking Streams, the very Breath whereof is so Loathsome ; Pray let us hear his *Rhetorick* upon the Subject, *His Sermon's, foul and false Aspersions, sound more like the Accents of Rotten Eggs* : What, Eggs in a Sermon, and Rotten too, they stink, away with it. I think Mr. *St---ns* will say nothing but what he can justifie, but is withall too Wise to trouble himself with answering a Giddy-brain'd Fellow, who would have every one else to Weep or Laugh when he doth, or else will be very Angry if they will not Fast on the *Thirtieth of January, and Feast on the Twenty ninth of May* ; and would upon those days Force Men to Church whether they will or not, only because he goes himself : We read of one who always Laughs, and of another who ever Wept, this Man would act both parts, and be one day *Democritus* and on the other *Heracitus*. Others look for better grounds than he hath to do so ; he speaks unworthily of that Person when he saith, *I leave him to play Fast and Loose with his Function, perhaps may be his Interest*, p. 9. This Man is very little or not at all acquainted with Wise Solomon, for he breaks

Prov. 3. 30.

2 Cor. 10. 12.

Matt. 7. 1.

1 Sam. 17. 28.

Tit. 3. 2.

many of his Rules, one of which is this, *Strive not with a Man without cause, if he hath done thee no harm*: He is of a provoking Spirit, I would have him give a good Reason why he thinks such a one is lead by Interest and not by Conscience; and p. 25. he declares, *he is of Opinion that we might stop any of their (Nonconformists) Mouths with a Bishoprick*: I shall not say he is mistaken in all, but I dare say in some he is; this interested People are apt to judge of others by themselves, but *they measuring themselves by themselves, and comparing themselves amongst themselves, are not Wise*: So against the Rules of Prudence and Charity this Man judgeth rashly of others, though our Blessed Saviour said, *Judge not that ye be not judged*: Of David did his Brother Eliab judge unjustly, when he said to him, *I know thy Pride, and the Naughtiness of thine Heart*: That same was a Man according to God's own Heart; and yet his Brother pretended to see into and be the Searcher of his Heart, a Right which God hath reserved for himself; when God at that time had sent him to destroy the *Philistine*, and be an Instrument of Deliverance to Israel; was not this a very hard and an unjust Censure, and that from a Brother: To make Application of this, I leave it for those whom it may concern, *Si accusare sat est quis erit innocens?* Who can be Innocent, if to accuse be enough to make one Guilty? This I must say, the Man hath not yet learned the Apostles Lesson, *To speak Evil of no Man*: At last at his parting with Mr. St---ns, he declares why he is Angry with him, because *he seems not to be over-passionately concerned for his K. Ch---'s Death*; 'tis very unreasonable that he would have others to be so because he is; to be over-passionate is his Quality we know, but 'tis contrary to Reason and Religion, 'tis a dangerous Excess to be avoided.

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Seeing, as he saith, that *Digression* is pardonable in all the Rules of *Complaisance*, we will pardon it: What, now talk of Rules, and talk of *Complaisance*? Alas, *Quantum mutatus ab illo*, he is no more the same Man; but can the *Æthiopian* change his Skin, or the *Leopard* his Spots: Now he hath shook hands with our Cousin-German, he will presently be upon us; but he also hath a Compliment for our *Eldership*, how kind he is, I never expected so much from him, May it please his *Eldership*, would it not have been rude, not to have passed a Compliment upon so near a Relation of his by the way. Sir, I thank you for your Love; but between the two Acts there must be an *Intermede* of something Comical to make People Laugh, for which I refer the Reader to his Page 10.

After the Perusal of two or three more of his Pages, I begin indeed to be concerned that I am to deal with one, whom upon reasonable grounds I look upon as much out of order, I speak seriously and in earnest, there are shrewd Symptoms of it, for though I would not mind those frequent strange Notions and Expressions of his, yet we must take notice how in *Maximis*, and things of the highest as of the lesser Nature, he strikes all alike; his Idea and Knack of things is not very commendable: His Page 11. he begins with saying, *He is amazed at the Negligence of our most Orthodox Clergy*: 'Tis true some are so, but all like him are very *Heterodox*, he wonders others are not as Mad as he; thus all are Fools in the Opinion of a Self-conceited Man, that are not altogether as he: Nay he seems somewhat to be Angry at, and calls it a *Levitical Slug*: What manner of Man is this, that gives the name of *unlearned* to Asserters of all Opinions but his own, nay, *Scandalous both to the Palace and See*, doth he mean of Rome? At first he talks of *Triumphant*, now of a *Militant Vigilance*, all this to give a Character of himself; as first, That he

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is a Statesman, for he takes care of the Interests of the Palace; he is a Church-man, for he minds the Concerns of the See; a Solder, by his talk of *Military Vigilance*, and a great Scholar too, seeing he speaks of *defeating the Illiterate Force of a few Presbyterian Scriblers*; so that to defeat the Force, are Terms of War, Illiterate Presbyterian Scriblers, Terms of Art; so he would promiscuously be a Jack of all Trades; but 'tis past my Skill to find how these few Presbyterian Scriblers should form a numerous and formidable Rapparism, there my Politicks fail, and I would desire him to help me out, for, *if their Mobility*, saith he, *once get a Head, 'twill be hard to disperse them*; this is to speak like a Man of Experience and a great General: But a Question I would ask, Why he doth speak so Figuratively, and in a manner different from that usual way of other Men? When others speak, 'tis to signify their Thoughts, and with a design to be understood, but he speaks to puzzle other Men; unhappily Mr. *Daniel B---* lies in his way, so he must have a Flurt at him: Thus I remember to have seen Children, when they had nothing else to do, with a Stick to strike at every Stone that laid not only in but also out of their way, nay, they a purpose stepped out of their way to do it, not out of any Necessity, but only to please their Humour and Fancy.

Our Man is very kind, *Not to deny those Spirits of Faction, the Gracious and Pacificatory Favour of the State*; but we thank him for nothing, he leaves that which he cannot carry away; *but then let their Preachments move within their own Orb, and the Sweet Singer of Israel Humm and Buz within his own Sphere*: And let Fools hold their Peace, for better to say nothing than to speak amiss: But to speak in Solomon's words, *Every Fool will be meddling*, because as he saith in the same Book, *It is a Sport to a Fool to do Mischief*: So let Mr. *Par---* look to himself, for some-body is a coming upon him, but that

Prov. 20. 3.

Chip. 10. 23.

that is not worth minding, and nothing to the rare Discourse he makes in his Page 12. towards the latter end of which he would have *the Dissenters* called by the Sweet Names of *Banditi, Moß-troopers and Rapparees of Religion*, and their *Overtures, or Capitulations for surrendering themselves to our conquering Communion and winning Liturgy*, very proper Epithets, to be accepted; his greatest *utinam* should be *utinam saperem*, for then with Solomon we might tell him, *If thou be Wise, thou shalt be Wise for thy self: but if thou Scornest, thou also shalt bear it:* But his *Utinam* is, *That he were able to book that Glorious Pacificatorium or Happy Eirenicon which may heal our Breaches beyond relapse:* I would be glad to hear he is willing to a Reconciliation which he detests when we proposed it, but he would have it wholly upon his own Terms; so he would both divide and chuse the Spoil, and at last with the Lyon have all under several Notions.

PROV. 9. 12.

Upon his *Considerations*, p. 13. he could not hold for wagging his Finger in this Quarrel: What, for a Man so Zealous for the Cause only to wag his Finger, is but a small thing, except he thinks his little Finger stronger than another Man's Loins; he thought with wagging his Finger to make all his Enemies afraid; his own words I make use of, here is a Quarrel, here is the Approach of an Enemy, here is an Army of our Church, here is himself a Scout of that Army; all this Vision is but an Effect of a Wounded Imagination, he makes in one place use of *Sancho Pancho's* name, and here I bring in his Master *Don Quixot*, whose Opticks were so disturbed, that he took a Wind-mill for a Gyant, and a Flock of Sheep for an Army of Men; our Scout will have us to know what he hath done; is he not like the Fly upon the Coach-wheel crying out, *See what a Dust I raise:* Yea, and such as may fly into his own Eyes: Yet he saith, what he doth is to excite some Nobler Soul; he would have us to know his Soul is noble, though there be Nobler

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Nobler in the Hierarchy ; but to what purpose ? What is the Dust he would excite ? *A warmer Discourse upon this Topick* ; Wiser he should have said, for Warmer it cannot be, for it is seven times Scorching-hot : In this same Page he gives a taste, as of his Charity, so of his Inspired Language, *Omnium gatherum, Hotch potch, Humble jumble, risum teneatis* ; How much Pageantry, how much Pedantry from first to last ?

All along he hath a mind to Quarrel, for he cannot give over renewing old Grudges, which we all, if there be in us any true Principle of Christianity, Love and Charity, ought to forget and forgive, and allay those Heats of Hatred and Vengeance which continue boiling in some Mens Veins ; and though hitherto I have been Silent, upon the account of our former Unhappy Troubles, yet here, upon a new Occasion, I cannot avoid taking notice of his breaking loose upon those who acted therein ; he calls them Page 14. *a Hub-bub of Massanello's or Mob of Mechanicks, Mole-workers, Handicraft-men, the Fraternity of the Sanctified Awl, or Louce-stabbing Launce, the Qualifications of Religious Button-makers, and the Wits of the Company of Inspired Manufacturers, which at last slingingly sneak into an Auger-hole, Cobler's Stall, or Loom-shop.* Is not this the Language of a Hater and Despiser which is unworthy of any Answer ? No better refuted, than with Silence and Contempt ; and truly to make his Spirit better known, I wish with all my Heart every Sober and Serious Man would give himself the Trouble of perusing his Pamphlet : I cannot forbear once more to say, Have we not reasonable ground to think, such a Man is *in a Gall of Bitterness, and in the Bonds of Iniquity* ? However something I must say to him, how he is mistaken in his Intention and in his Assertion ; in the first, For he doth, as we use to say, whip a Horse to make him kick, but the Horse will not, his words do not wound : In the second, I say 'tis true, several Men
of

of low Quality in the World were engaged in that Cause, but in that we ought not to despise Men: When Samuel was to anoint David, and he thought Eliab to have been the Man whom God had chosen, God said unto him, *Look not on his Countenance, or on the height of his Stature, because I have refused him, for the Lord seeth not as a Man seeth: For Man looketh on the outward Appearances, but the Lord looketh on the Heart:* This was upon the account of a calling to a Temporal Office; and so 'tis in relation to a Spiritual Calling; a thing of a Transcendent Nature, if we must believe St. Paul, *For you see your Calling, Brethren, how that not many Wise Men after the Flesh, not many Mighty, not many Noble are called.* In things of this Nature we do not depend upon any high flown Notions, but do bring our Proofs out of God's Word; I wish our Author would have done so, for then that Method would have produced Instruction, Comfort and Edification, instead of Heats, Wranglings and Injuries. But withall, I must tell him he is highly mistaken in talking as he doth, for several of the Prime of the Nobility and Gentry in both Houses, and many considerable Persons besides, for Parts, Quality and Fortune, in the Nation, were concerned in that Unhappy Quarrel.

In his 15, 16 and 17 Pages he goes on at random, fluttering at his old rate of Passion and Railing, which I do not mind, being already pretty well used to it, only shall give a touch that is not digressive as he calls his, and as indeed they are: He saith, *No Bishop, No King, is a Maxim might be written in Indelible Purple:* This is for the present a thing out of my purpose, therefore shall avoid entring upon it; however thus much I say, A Bishop Domineering over his Brethren or his Flock, that minds Fleecing more than Feeding it, and neglects taking care of the Souls committed to his Charge, such a one, I say, I have no Value for; but for

1 Tim 3.2,3,4.
& Tit 1. 7,8,9.

such a Bishop as doth Faithfully and Carefully perform his Pastoral Office, and is such as St. *Paul* mentions ; I declare I highly Honour, Value and Esteem such. But as to the Maxim, I think it ought rather to be thus, *No King, No Bishop*, for the Bishop must depend upon the King, and not the King upon the Bishop, for he is the King's Creature as all *England* knows. And here I must explain that Saying of mine, which our Author hath done what he could to Wrest, and give it a Sence contrary to my Intention, for when I said, *They are the King's Creatures*, I never intended to assert it ought not to be so, but thereby I meant to shew, that Bishops, as Diocesan Bishops, are not *Jure Divino*, because they are a Man's Creatures, for the King makes them, which I take to be undeniable.

I am weary (and so I suppose my Reader to be) of the Drudgery I hitherto have been at, to follow this Man thorough stinking Dirt and Mire ; not that I thought the Work to be worth my Pains, but only to give a true Light of his Spirit and Principles ; a Desperate Man indeed, who is not only for Racking, Burning and Hanging, but who would go thorough every part of a Hangman's Office : But now we are come to his *Digressive Touches*, which go so much out of the way, as hardly any more to come in ; we must prepare to find such Stuff as we had before ; for *Uniformity-sake* all must Hang together : This Man hath a singular Gift of Mistaking, whether it be out of Malice or otherwise, I am not so positive as to determine : I already have given one Instance, now there is another, he is so blinded with Passion, and so Impatient, as not to allow himself time, well to understand what he reads, thus he stumbles at the very beginning of my Observations, he quotes the words, yet wholly mistakes the Sence, my words are these, *For either it*, that is, the Occasion of the Day, *looks upon the Act of some Men against the Living*,

or

or upon what others have done, and still do, for the Dead; the former is unlawful, and the latter contrary to true Religion. Here we must put the Fescue in his Hand to point at a thing as visible and obvious as can be: He cries out first, *Why Unlawful?* And then giddily runs on with Invectives, which he illustrates with a Comparison of a *Sermon against high Commodoring and Top knotting Stomachs, my Lady all Pride*; and so goes on at that rate not knowing where, as far from the Point, as East is from West; he quarrels at my Expression, *The thing hath two several Aspects*, and knowing how Fabulous he is in his Discourse, I wonder he doth not compare it to *Janus*; but to come to the thing, The occasion of the Thirtieth of *January* is this, Either to remember the *Act of some Men upon the Living*, which King Charles was when by some Men put to Death, which is Unlawful: The other part is, *What the Living do*, that is, to keep an Anniversary for the Dead: And this I believe to be contrary to true Religion, this is very clear, yet that which is spoken of one, he doth misapply to the other, Page 18.

What he saith in two or three Pages following is meer Trash and not to the purpose; I give Reasons why I think the Day ought not to be kept; the Answer he gives is, speaking of me, *His Resolve is, to be no longer an any-thing Arrian, but a thorough-paced Dissenter*; and this he backs with a silly Story of a *Town-Fool*: When I say, *It were better to forget those things, than to renew the Memory of them which continues Divisions*; his answer is this, *Is this Christian Logick?* Whether or not it be Logick, I am not concerned, but I take and maintain it to be Christian Doctrine, though may be not to such Christians as he, for there are such in the World, who have a *Form of Godliness, but deny the Power thereof*; 2 Tim. 3. 5. there are such in the World, *that profess that they know God, but in Works they deny him*: Tit. 1. 16. To Forget and Forgive

Matt. 22. 39.

is the Second Commandment of the Law, by our Saviour expressed in the Gospel; this is the great thing we are commanded to Practise; we have with us the whole Scripture, and out of it he hath nothing at all against us; but observe his Reason why he would not obey herein, *Were it better, saith he, to wrap up our Gospel-Talents in an Idle Napkin of Silence and Oblivion, than to Preach and Evangelize the Jews out of the Pale of the Christian Church.* So then their Talent is to Preach the Jews out of the Christian Church, when the Commission of Ministers is to invite all Unbelievers to come into it: This indeed is a Ministry, to turn out those whom Christ hath commanded to call in; we know well enough whom he means by the *Jews*, but we do not stand upon his calling us so; for in another place he calls us *Miscreants*, he calls us so, because we will not own and believe King *Charles* to be a Martyr, and an Anniversary-day to be kept for his Death, and another for the Birth of his Son: Whence screwed he this Article of his Faith? Who gave him Authority upon such Grounds to proclaim us Unbelievers and Miscreants? Which doth not make us such: However let us be Jews, though thorough God's Grace Baptised in the Name of Christ: Did not *Peter* Preach to some of those very Jews, who had taken, and by wicked hands crucified our Saviour, and he afterwards Baptised them; and at another time invite *those who denied the Holy one and the Just, and desired a Murderer to be granted unto them: And who had killed the Prince of Life, to repent and be converted:* O Shame! O Scandal! To say that the Gospel-Talent doth consist in Preaching Jews or others out of the Pale of the Christian Church; Is there but a day, two, or few more to Preach, and nothing else to be preached, no Sins but that in the Nation? He saith the Truth, when he speaks of wrapping their Gospel-Talents in an Idle Napkin; there are, I fear, too many of

Acts 2. 23.

Ch. 3. 14, 5, 19

of those Unfaithful Servants who hide the Talent ; a Gown and a Surplis are sometimes the Napkins wherein the Talents are hid ; if they will not improve it, they should suffer it to pass into better Hands, of those that would : The Talents of Prayer are too often buried ; *But hark our Master of Divinity*, for I think in this case I may well Retort, remember that at one time or other Matt. 25. you shall be called to an account for those Talents which some of you do sometimes bury in Idleness and Vice. Another answer of his is this, *The Sequel is, we must never hope to Proselite them by Reproof, or telling them of their Sins.* Whether you hope or not 'tis your Duty, therefore do it ; but hitherto no answer to my Argument, *Whom they cannot Proselite by Reproof, they would Destroy by Force.*

Something is said Page 20. *What Divisions can this day of Humiliation enlarge or continue, but those the Esposers thereof dethroned and vanquished Majesty to a Grave.* These are the same we desire should cease, they that were guilty of the Fact are all Dead, and a new Generation is come on, though some of this Generation have in matter of Ceremonies, Worship and the like, a Conformity with the Opinion of those that are Dead ; yet King Charles's Death is a thing of another Nature, wherein they who are now alive had no hand : Why do you involve them in the Guilt, as if they were to answer for the Faults of their Fathers ; and as if, like so many Toads, Vipers and Spiders, they had brought Venom from the Womb ? Do not you think it to be a provoking thing, for Men every Year to be told, your Fathers, Uncles, Grand-fathers and other Relations were Rogues, Traytors, Rebels, Murtherers, &c. Grant this to be true, which yet cannot be said of all, you may think such things are not pleasant but cause Heats, Hatreds, enlargeth Divisions ; and that this is the Subject of Discourses from the Pulpits, and the proper Work of the

the day, I appeal to those many Sermons that have been published, full of Invectives, Abusive Language, and Railing Accusations, as if Ministers had nothing else to say, Repentance, Union and Charity they ought to Preach, and not such things so contrary to the Rules of true Christian Religion: There are those who have had the Face to Preach them before the Honourable and Famous Assemblies of the Nation, whose Hearts, we hope God will move to see the present Evil, and prevent for the future the Dangerous Consequences of such Sermons preached and published: If some are so Bold and Confident to speak at that rate before their Governours and Judges, what do you think may be said up and down in so many Corners of the Kingdom? The Reasons I have given for my Judgment in these things, arise from a Principle, and tends to an End of Peace, Union and Quietness; for I humbly conceive, that to keep such a Day for ever, may happen to prove an occasion of much Evil.

But saith he, *Our Tears, somewhat Sincerer than the Crocodile's, may perhaps avert the Judgment which hath not yet discharged it self in Plague or Fire upon the present Fautors of that Rebellion.* How can Men act before they have a Being? Can a Man be Accessary to a thing (for such are all Fautors) before he be born? Or can a Natural Effect exist before its causes? You speak of Tears, I dare say there are not many shed upon those days, there is more Fire than Water in the case; and give me leave to say, that Men of your Principles, so Violent and so Bitter Enemies as you profess to be against those whom you think to be *the present Fautors of that Rebellion*, do not meet upon such days to Pray to God to avert his Judgments from those same Fautors; neither what you Write nor what they Preach, can perswade me you have so much Charity for them; whatsoever we are with Men, let us be Sincere with God, not to Pre-
tend

tend one thing and Intend another, *For I know*, saith Ezek. 11. 5.
God, *the things that come into your Mind, every one of*
them: And, *all things*, saith Paul, *are naked and opened* Heb. 4. 13.
unto the Eyes of him with whom we have to do: And *there*
is not, saith David, *a word in my Tongue, but thou knowest* Psal. 139. 4.
it altogether.

In answer to these words of mine, *After Acts of Oblivion for such things are passed, the Memory thereof ought to be forgotten*: He saith P. 21. *Is he assured that that Act is Ingrossed in the Book of Life? Or that an Omniscient Mercy hath Recorded our Indemnity? By what Angel?* Yea, Sir, I am assured of God's Infinite Mercy, *He is slow to Anger*, Psal. 103. 8.
ready to Forgive, and plentious in Mercy; and if we doubt of it, we are Unbelievers; he is a God, Forgiving Sins and passing by Transgressions; and when he hath given us Repentance unto Life, whereby we are delivered from Eternal Death and Damnation, surely if he thinks it good for us, he will also deliver from Temporal Punishments: But the ready way to have the Act Ingrossed and the Indemnity Recorded, is to put on Bowels of Charity, and leave off Hatred, Variance, Emulations, Wrath, Strife, and other Works of the Flesh: We have an Instance of God's Mercy in a case of Murder, infinitely more Abominable than yours, I mean the Death of his Son the *Lord Jesus*, who is God Blessed for ever; God ingrossed in the Book of Life, the Act of Pardon, and his Omniscient Mercy, Recorded the Indemnity of many of those who had Crucified the Prince of Life: This God hath declared, but with much Assurance I can say, That if you continue in your Hatred and desire of Vengeance, there is no Pardon for you; and if you ask me by what Angel I came to know so much, my answer is ready, By the Angel of the Covenant, who hath declared in the case of the Servant who would shew his Fellow no Mercy, wherefore he was delivered to the Tormentors; *So likewise shall my Heavenly* Matt. 18. 35.
Father

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Father do also unto you, if ye from your Hearts forgive not every one his Brother their Trespases. Let us but have a care to forgive those by whom we think our selves to have been offended, and trust God's Mercy (provided you do not become unworthy of it) for your Pardon, for God is not Angry for ever, he visits the Iniquity of the Fathers upon the Children, but unto the Third and Fourth Generation: But have a care not to take any Pretence to continue in your Animosity, or do any thing tending to Superstition: You would require of Men more than God doth, namely, to repent of a Sin which they have not committed; I already said, those who put King *Charles* to Death are dead themselves, they that now are had no hand in it; if in some things they differ from you, know your Carriage towards them is in part the cause of it; but have a care not to attribute to the Work of that day, any thing whereat God may be offended: Repentance ought to be daily and continually, and not Anniversary; of the first we have a Command, and we have Sins enough of our own and National to Mourn for, but of an Anniversary Repentance we have no President in the Word of God, which in such things ought to be our Rule. He asks P. 2. *Is the Sin expiated? Is the Crime attoned for?* I suppose he meaneth of the Guilty, for God never punisheth the Innocent for the Gully; *for the Soul that sinneth, it shall die:* It were contrary to his Justice to think otherwise; so they that are Innocent are in no Danger, as to that they need no Expiation nor Attonement; but for the Guilty, either they now have or shall never have it; a Temporal Judgment hath been executed upon several of them; how after this Life God hath dealt with them, we are not to inquire after, nor concerned.

Ezek. 18. 20.

But,

But, *Must future Ages have no nobler Tradition of his Goodness and Justice, than what Execution can convey,* P. 22. Why, raise Monuments and *Mausolees*, write his History, get his Statues in Brass and Marble, Medals of him in Gold and Silver, his Head ingraven on Precious Stones, several of his Pictures copied and dispersed abroad; by that means the Memory of *Alexander* and of the *Cesars* hath been transmitted to Posterity: I suppose what he seems most to Lament, is his loss, and not for the Sin of those who condemned him to Death; if it be his loss, he might have been killed in a Battel, died in his Bed of Sicknes or of Age, he was not Immortal; we ought in that case as we must in this, have submitted to the Will of God; he is Happy, better in Heaven than upon Earth; why so much and so long to Fret and Vex, and be Ingenious to Torment our selves and others; and be Angry with those that will not Weep as long or as much as we; Parents, Relations and Friends must be content with the Loss of any thing near and dear, when it pleaseth God it should be so. *St. Paul* would not have the *Thessalonians* to Sorrow for those that are asleep, as *1 Thess. 4. 13.* others which have no Hope. I think, that after all these Considerations, to continue such an Anniversary, is to retain Occasion of Trouble, and Matter of Division.

I find something I said makes him uneasy, for he repeats it more than once, 'tis this, *To Mourn for King Charles's Death once had been enough.* He saith, *His Tongue tyed Malice would not let him speak out, to have celebrated the Martyrdom with a Devotional Remembrance.* I thank God I am thus far able to command my Tongue, as not to let it speak against my Mind; 'tis not out of Malice, for I speak of him and his Memory as reasonably as may be expected from one who is not doting upon a Dead Man; but for me to have said, *Celebrated the Martyrdom, &c.* it had been a Lye, and contrary to my Thoughts; I own no Martyrdom, much less with a

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Devotional Remembrance ; my Devotion is only, wholly and directly for my God, he is graciously pleased to allow me coming to him at any time, without any Introductor or Master of Ceremonies: I declared I thought his Death unlawful, I approved once Mourning for it, and one Humiliation-day, but not for ever. But *Why not twice*, saith he: Nay for once or twice more I would not stand out with him, if only occasionally, but once every Year at a certain fixed day turneth it into Abuse, once is no Custom, one Act may be Harmless, when an Habit makes it a Sin, and of all Sins the Customary ought to be avoided. But *why once for all*, saith he. My answer is, *Once*, because our Nature may be allowed to vent out her Sorrow; 'tis an Infirmity of Humane Nature, to be grieved for Losses and Crosses, and it easeth one to unload himself of that Affliction whereby the Heart is affected: Thus a Father or a Friend may express a Trouble for the loss of a dear Son or of another Relation, as I instanced in the case of *Jacob and Joseph*: But *once for all*, because all Excesses must be avoided, Afflictions ought not to be Immortal, when once we have paid the Memory of Friends that Tribute, we ought to mind better things; we are not placed in this World evermore to Sorrow for the Death of others, though never so Sensible to us, either in it self or for the manner of it, but to fit and prepare our selves for our own; or rather, as much as in us lies, to promote the Glory of God; and as far as God will enable us, to work our own Salvation with Fear and Trembling; and when we have a mind to Mourn, there is in us cause enough for it, namely, our Sins. I do not mind his taxing me with Repetitions, what he calls so, are but Enlargements and Explanations, which being a new Charge, makes him concerned thereat.

Now

Now are we come to that which is most material in the Point, *How it is contrary to true Religion to keep the Thirtieth of January*: Let us take notice how he answers, *This is the Scare-crow that keeps the Rook out of our Vineyard*: 'Tis just as a Nurse cries to the Child, *Pah, Pah*, doth he take us for a company of silly giddy Larks, or Weather-cocks, unstable Rushes, this call sounds sweetly, like the Hyena's Voice, &c. At this rate he fills up a whole Page, which no doubt is very convincing, only I must own he saith, *This grand Charge he groundlessly advances*, when Page 11. and from my Page 27 till 40. I give Reasons, and chiefly discourse upon that Matter which I must not trouble my self to repeat; what follows is as convincing as what went before, *King Charles hath with a Judicious Foresight given a brave Counter-Cuff to our Round head Disputant*: That Authority, he thinks, can frighten us all out of our Wits, there it lies, whereupon he brags thus, *Here is a Rowland for his Oliver*; and I say, *Here is a David for his Goliath*, who comes indeed with a Sword, with a Spear, and with a Shield, 1 Sam. 17. 45. when we come in the Name of the Lord of Hosts: I mean his word, whence we draw our Weapons and our Strength (which he neither doth nor can do,) to decide these Matters, I do not mind what K. Ch. and he do say, but what God saith: For a further answer to the Charge, within six Lines he gives us an *Hercules* and his Foot, a *Lyon* and his Paw, a *Jackall*, and a *Monkey with her young ones*, besides *Mince-Pies* and *Custards*, and the *Battlements of Heaven which is so easily unbuttoned*, a *Saw-pit*, *Daniel's Den*, his *Tipling Hostess*, railing against *Candles* and *Burnt-Claret*; then comes the *Cowardly Bully*, *Roaring*, *Hectoring* and *Fighting*. Who can or dares answer these Convincing Arguments, delivered with an affected Singularity, in a Language of his own? And more of that kind, to prove how keeping the Thirtieth of January is not contrary to True Reli-

gion: This is all we are like to have of him in the Point.

But that which ought undisputably to decide the Question is this, That the words he hath quoted out of the Book of his new Gospel, I mean the *Royal Portraiture*, are the words of a King, a Scholar, and an Orator, but for my part I am for the words of the King of Kings and Lord of Lords, who saith by the Mouth of a Prophet, which hath something more of Weight and Authority than the Pamphleteer, that which is much to our Purpose, and admirably fits our case. *Now let them*

Ezek. 43. 9. *put away their Whoredom, and the Carcasses of their Kings far from me, and I will dwell in the midst of them for ever:*

These Carcasses of their Kings were some Monuments of
2 Kings 21. 23. Idolatry erected to *Manasseh* and *Amon*, who in his own House had been killed by his Servants: In the seventh Verse God takes a special notice of the *Carcasses of their Kings in their high places*: And in the eighth Verse he complains, *They have even defiled my Holy Name by their Abominations that they have committed*, Wherein? *In their setting their Thresholds by my Threshold, and their Posts by my Post*, that is, their Idols by his Worship, and the Wall between me and them, for there was but a Wall between it, for which God was so Angry with them, *wherefore I have consumed them in mine Anger*: But you will say they committed Idolatry about the Carcasses of their Kings which we do not; I do not say you do, and hope you do not; in the Text Idolatry is not so much as named, but may be implied in the word Abominations; but you see the ground of God's Complaint is, *Their setting their Thresholds by his Threshold, and their Posts by his Post*, as if he had said, Why do you bring these Carcasses near me? The Carcase and Idol are nothing to God, they neither hurt nor influence him, but he saith he will not have it so, nor any thing like it; Is it not Just he should be obeyed? Hath not God honoured

oured us with great Lights against Idolatry and Superstition? Hath he not declared himself to be a Jealous God, Why then do we provoke him with bringing an Idol of Jealousie into his House? Nay, in one respect we do worse than the Jews, for there was a Wall between their Thresholds and his Threshold; but we bring in the Carcase bare-faced within the Wall of God's House, where we have a Pulpit standing as it were between Mounts *Gerizim* and *Ebal*, with Blessings, Panegyricks and Flatteries of one side, with Injuries, Revilings, Threatnings and Curses on the other; besides, as I noted in my Observations, we have a Collect an Epistle and a Gospel, as well as upon *Christmas* and *Easter*. God indeed is a most Gracious God, but *he taketh Vengeance on Mens Inventions*: Yet for all this they Psal. 99. 8. will not own they do ill, they Scorn it, but no reason they give for it, *Si negare sat est quis erit reus?* If to deny it be enough, who can be Guilty?

But we must proceed, in his Page 25. he is pleased to say, *Yet this I must say for the Champion of Dissention, that he is no Coward or Faint Heart*: With one Arm he would throw me down, and with the other lift me up. I leave any Impartial Reader of my Observations to judge, whether all along I am not pushing for Moderation, Quietness, Union, Reconciliation, Peace and Truth: It is usual with the Remoraes of Reformation, which must be the Basis of Re-union, to cry out with open Mouth, that Reformers are Troublers of the State: Thus *Ahab* called the Prophet *a Troubler of Israel*, but he was 1 Kings 18. 17. in the wrong: I think *Zephaniah* was no Troubler of the Zeph. 1. 4. State, in putting on *Josiah* to cut off the Remnant of *Baal* and the Name of the *Chemarins*; and did our Sa- Matt. 21. 12. viour disturb either Church or State, when he whip'd the Buyers and Sellers out of the Temple. *Beza* did in 1572. write Queen *Elizabeth* a Letter for a thorough Reformation, which was kindly received; and though
some

Some about the Queen were not pleased with it, yet she took well the Advice; and though thorough other Mens Suggestions she did not follow it, yet she did not look upon him as a Disturber of the Peace of her Kingdom: But anon I shall, by the Grace of God, say something more to this Charge, in the mean while I will have them to know, that we desire the Word of God, not Man's Fancies and Inventions, to be the Rule of the Reformation we have been speaking of; and that our Religion comes to be Good, Pure and Evangelical, because 'tis grounded upon the Gospel; he calls it *Conventicle-Religion*, he knows we were driven out of Churches, and had no more Liberty in publick to serve God, than the former Christians had under the Roman Emperors, and of late than the Poor Protestants in *France*: They cannot be ignorant how their Severe Persecution did drive us into Corners and by Places to serve God, for fear of being Fined and dragged into Prison.

The word *Presbytery*, as I perceive out of his Page 26. is to him as Loathsom as that of Reformation; and though this is a Matter copious enough, and which I, having other things more to our purpose, am unwilling to engage in, yet a few words I must bestow upon it, least he should think we avoid it. *They misinterpret the word Presbyterian in the Fathers*: Methinks the true Fathers of the Church, such as *Peter*, *Paul* and *Luke*, speak clearly of it; the first calls himself a *Fellow-Elder* or *Presbyter*; and *Paul* left *Titus* in *Creet* to ordain Elders in every City; and the Gift that was in *Timothy* was given him, by laying on of the Hands of the *Presbytery*.
 1 Pet. 5. 1.
 Tit. 1. 5.
 1 Tim. 4. 14. *Luke* tells us, how *St. Paul*, from *Miletus*, sent to *Ephesus*,
 Acts 20. 17. 28. and called the *Presbyters*, which is translated *Elders of the Church*; and the same which in that Verse are called *Elders*, in the 28th he calls *Overseers*, or *Bishops*, in the Original, and *Pastors* or *Feeders of the Flock*; where it appears those *Elders*, *Bishops* and *Pastors*, though under

under different Names, to be the same Persons, exercising the same Office: St. Paul doth mention two sorts of Elders, some who Rule, others who besides do labour in the Word and Doctrine; so some *Teach* and others *Govern*: Thus some of the Fathers he means, as *Cyprian, Austin, Jerom, &c.* interpret the word *Presbyter*, and thus far have I been led out of my way; but to prove our misinterpreting the word *Presbyter*, *Julius Cesar*, with his *Positis Speculis*, not to be understood of *Perspective-glasses*, but his *Watch or Sentinel*, are brought in for Witnesses; nay, *Castor and Helena*, the *Lacedemonians*, with the word *Egg* in a Text of Scripture, which the *Presbyterians* would interpret an *Hen egg* or *Goose-egg*; all this with Mr. *Selden's Facetious and Comical Table-talk*, with two *Doublets*, one plain, that is mine, the other fringed, that is his, for he and I are now the Actors upon the Stage; and the Conclusion of this Learned Debate is, *That 'tis plain we have both a Doublet*, and we might happen both to have given a Doublet to our Souls, but he saith, *'Tis not Taylors work to take measure of our Souls*. All these, I say, in this pretty and ingenious Discourse, are brought in to evidence we misinterpret the word *Presbyter* in the Fathers. What a pretty part am I, with this Nonsense, put to act upon this Stage? I intended to have answered him in a more Serious way, but one who converses with Men that are Singular, must out of *Complaisance* sometimes conform himself to their ways.

After these *Irrefragable* and *Convincing* Arguments, is he not in the right to ask, *Will they still persevere in Ignorant Obstinacy, and differ from us in Religion and Unity of Performance?* P. 27. And this attended with his usual Flourishes of Eloquence *A-la-mode du Parèe*, a *Geneva Starckness*: I thank God out of this Barren Field he brings us into one that is more Copious, which is, *Bowing to the Altar*: As for a time I am his humble Servant,

so

1 Tim. 5. 17.
1 Cor. 12. 28.

so I must follow him wheresoever he goes, as I perceive he would by his saying, *How gladly would he Malice us into Popery*, so that here I shall fix for a while, and neither the *Jangling of a pair of Tongs*, nor the *Harpficles*, nor his *Organ*, nor the *Blind Fidler's Tunes*, shall draw me off the more, because Page 29. he speaks of a great many *Joynt stools*, as I guess, for me to rest upon; now we must be more Serious.

Take notice I never did nor do I now say you are Papists, I am neither so Rash nor so Uncharitable as you are, or as you take me to be: But this I affirm, That you retain Popish Rites and Ceremonies; and though I had no mind to meddle, yet seeing you put me upon it, I hope to make it out, for all your Flashy Wit in your Page 30. stay till last of all to declare me a *Lunatick*, a *mad Misrepresenter*, with my *Bedlam Observations*; 'tis not your insipid Jest, that if ye eat *Plum-pudding and Roast-beef in a Cooks shop*, we may perhaps call it a *Papistical Ordinary*: It seems he always hath a good Stomach, for great part of his Talk is about Kitchen-stuff, *Bacon, Sugar, Plums, Mince-pies, Custards, &c.* However I say, If ye eat that which is Sacrificed to Idols, I may call things by their Name, and say you eat that which is Sacrificed to Idols; and if you know it, according to St. Paul's Rule, you ought not to eat: These Matters are not to be ridiculed, for no Wise Men would do so. I shall begin with the Tale of the Country-man in *Spain* who would not Pray to St. *Nicholas's* Image (he is one of your Saints, as of Papists) he might as well have called him St. *Neptune*, because he knew it was made of his own *Plum-tree*; yet I have known Picture-drawers, who in the Church have fallen upon their Knees before Pictures of their own Drawing; what the Spanish Country-man would not do, yet some of yours do, *Bow to*, though they Pray not to the Altar; I do not say you adore a Moulding Carcase, but if you bring it, or a Picture of
St.

St. George on Horse-back, or a *Cross* into the Church, and do Bow, Kneel, or shew any such Respect to it; I say you therein do countenance Idolatry, or at least Superstition: Doth not the Second Commandment positively forbid to bow down before any Image, or likeness of any thing in Heaven, in Earth, or in the Water, whether it be of St. George or of a *Cross* 'tis all one, God forbids it, will he have me to believe his Story of the Country-man, against two (for I have no less) places out of God's Word; *The Carpenter, he heweth him down Cedars, and taketh the Cypress and the Oak: Then shall it be for a Man to burn; for he will take thereof and warm himself; yea he kindleth it and baketh Bread: Yea, he maketh a God and worshippeth it, he maketh it a Graven Image and falleth down thereto: He knoweth what it is, namely, his Workmanship, yet he boweth to it: O sad! They have not known nor understand: For he hath shut their Eyes that they cannot see, and their Hearts that they cannot understand, v. 18.* Exod. 22. 4, 5
11a. 44. from
13 to 20.

My second Instance, to shew he goes upon a wrong Principle, when he saith, Do you think there is in us such an Ignorant Rusticity, that we should bow either to King *Charles's* Carcase or to the Altar? We have no such Design or Intention, I will believe it, in the mean time they bring those Carcases into the Church, which you are forbidden to do, and bow to that Altar; 'tis no matter what your Intention be, whilst you perform External Acts of Worship: Do you think the Children of *Israel* in the Wilderness could believe the Golden Calf to be the God that brought them out of *Egypt*, no certainly, for they had given *Aaron* the Golden Earrings of their Wives Sons and Daughters, out of which the Calf was made; yet for all this they worshipped it, not terminatively, for they said, These be the Gods, O *Israel*, which brought thee out of the Land of *Egypt*; and there was a Proclamation, to morrow is a Feast

unto the Lord, they worshipped God under the Figure of a Calf, yet 'tis known what an Abominable Idolatry it was; and this was by *Jeroboam* followed, when he made the two Golden Calves: O let us keep to the Rules in a Religious place as is the Church; or upon any Religious Account not to bow to an Altar: Matter of God's Worship is a nice thing, his Directions must be followed, and nothing of Man's devising brought in.

As good to bow to him that made the Altar as to the Altar it self, for it may be accounted a Civil Respect, but to the Altar 'tis a Religious one; yet there is as much reason to bow to the Pulpit as to the Altar, for from thence the Word of God is preached to us; herein we are not to give the Altar the Preference, except with Papists we believe there is the true Body of Christ either kept under a Wafer, or made at the pleasure of a Priest. I would willingly know, wherein the Reverence we pay to the Altar, doth differ from that which Papists with bowing their Heads and putting off their Hats, do render to the Cross: If upon or under those Altars, there were Relicks, they might say that Honour of Bowing is directed for the Relicks; but by good chance they have not the Relicks of many Saints and Martyrs to place there, or else they might happen to do it. Some of their Authors do not disapprove of Relicks, for Dr. *Burges** upon the Argument out of a *Carthaginian Council*, how certain Altars erected for the Memory of Martyrs should be abolished, and all Monuments of Idolatry be utterly destroyed; he with his Friend answereth, because those Altars were noted to be destitute of the Relicks of Martyrs; but addeth, that by those Altars destitute of such things, the Church was mocked: Would not a Papist give the same Reason? Well, the same cause, though by different Persons, must be defended by the same Reasons: Thus, provided there be Relicks according to his Opinion things are well

* In his Rejoinder for Dr. Morton.

well enough: How far into Dirt and Mire do Men tumble themselves over Head and Ears, when once they are engaged in the Defence of a Cause, not mattering whether or not it be Good, True and Just.

I hope none will deny that God's Precepts ought to be the Rule and Measure of our Obedience; what God immediately commanded must be obeyed, though it should seem unreasonable and contrary to his other revealed Will, I mean in Man's Apprehension; as in the case of *Abraham* to Sacrifice his Son, of *Ezekiel* to make himself Bread with Man's or Cows Dung, and of *Hosea* to take unto him a Wife of Whoredom; so must that be obeyed which the Lord hath immediately commanded by the Ministry of his Servants; and as he likes the Service we render him with Heart and Sincerity, with a willing Mind in obedience to what he hath commanded; and this indeed in *St. Paul's* words we may call our *reasonable Service*; so he likes none of the Services he hath not commanded, but are only a Production of Man's Brain and Fancy; so are all Ceremonies in question, and this in particular, whereby the Upholders of them give Papists so great an Advantage even against themselves; as we see in a Book I was lately reading, wherein the Author doth Handsomly and Ingeniously handle the Charge of Idolatry against the Church of *Rome*; but the Papist-Priest doth intangle him in this Point of Bowing to the Altar, with this Argument, *The Church of England-men do Bow to the Altar, and yet they say they Worship not the Altar, but God before the Altar.* So say Papists, We worship God before Images, but not Images: What an intricate Labyrinth doth this bring him unto, only to defend an Idle and Superstitious Ceremony, not to speak worse? Papists and they do the same thing, for both bow to the Altar, and both give the same Reason, They do not bow to the Altar but to God, so their case is but one

Gen. 22. 2.
Ezek. 4. 12.
Hos. 1. 2.

and the same: This Argument of the Papist doth engage them in so many Distinctions as are Superfluous and not directly to the Point; if they would but part with that Ceremony, that Objection would soon fall and cease; but they have rather to bring upon themselves nettling Difficulties, than to part with an unwarrantable Ceremony.

The Wisest amongst the Heathen pretended they look'd not upon their Images as Gods, but as Symbols of that Being to which they gave Divine Worship; our Church-men will not own they render the Altar any Worship, this would be openly to declare themselves Idolaters to worship the Creature, as none can deny an Altar is (as they after the Roman Stile are pleased to call it) or the Communion-Table; nay 'tis less, for 'tis but the work of the Creature, so a Creature in the lowest Degree; by the Bowing down forbidden in the second Precept, is signified any manner of Religious Worship, or Service to any Creature whatsoever: The distinction of Civil and Religious, is Idle and Superfluous; for here the question is about Religious Worship: The Altar is in the Church, which is God's House, the place appointed only for his Service: To say not the Altar, but God before the Altar is worshipped, and to give for reason, they believe not the Corporeal Presence, are but bare Shifts: As well as they, we know how Reverence is due in going in and coming out of God's House; but if every time one passeth before the Altar, though never so many, as sometimes there is occasion for some of them to do it, is not that to have a special regard to that very place? For else why not as well to bow to the Pulpit, except they would make the Holy Word of God, that makes the Sacrament, to be less than the Sacrament, for the one is preached from the Pulpit, the other administred at the Communion-Table: Let then our Man confess there is something remaining

remaining of the old Leaven of *Popery*, they deny Transubstantiation, but herein they act as if they believed it, and they make the Altar the Holiest part of the Church, which is all equally Holy, because wholly appointed to an Holy use, namely, the Worship of God: This is to look East and West, and so bring us back to the Ceremonial Law.

Is not the whole Church the Local Circumstance of Worship, seeing the whole is the place for it? This is to carry us back into the Tabernacle where was the Sanctuary and the Holiest of all; thus we make the Church the Sanctuary, and the Altar railed about the Holiest of all; but this while we do not consider how by Christ's Death the Vail of the Temple was Rent, and the Partition pulled down: 'Tis to no purpose for them to say there is an Invisible Object of Worship, when all Christians know that the only Object of Worship is Invisible; we also know, that God requireth of us a Bodily as a Spiritual one, though this chiefly; but God doth not require we should be stinted to a certain place within the Church, according to the Fancy and Prescription of Men, this were a Bondage indeed: But *Papists* do always worship towards the Altar, except when sometimes they go about to Kneel before some Image: 'Tis to make a Ridiculous Parallel to say, It may be objected Men worship their Hat, because at Church in Prayer they hold it before their Face; there is no such Canon to command or commend Praying with the Hat before the Face, 'tis a free act left to a Man's Liberty, and who knows not, 'tis to prevent having ones Thoughts distracted and diverted by Objects, and to recollect all the Spirits with more Fervency and Application to perform the Duty one is about.

The same Arguments they bring against Papists in point of Idolatry, we make use of against them about Altar-worship, for they say that External Acts of Worship are capable of Idolatry, however the Intention of the Mind be directed, as I observed not much before ; Is not this applicable to them as to *Papists*, about bowing to the Altar ? Why should they herein be more privileged than Papists are ? This External Act, let the Intention be what it will, is capable of Idolatry, or at least of Superstition, in them as 'tis in Papists ; God hath revealed his Will about outward Acts of Worship, and we must consider the Revelation he hath made of his Will in this Matter, for since God hath the Power to determine our Duty, and he knoweth best what makes for his Honour, it is but Just and reasonable, that we should judge of these things according to his Will : This Argument is certainly good, as against Papists, so against Protestants that bow to the Altar. Our Saviour's Rule, *Thou shalt worship the Lord thy God, and him only shalt thou serve*, doth forbid all external Acts of Worship applied to any besides God : Bowing to the Altar is always, upon all occasions, to that Place, and to none else ; so it must needs be applied to it ; 'tis *solī, semper & omni*, which the Philosopher calls *Proprium quarto modo*, the most essential Propriety and Attribute. Now that which is sin in one, in *Heathens* and *Papists*, is sin in another, though *Protestant* : To say, For such a one to lie with another Man's Wife, is Adultery ; but for me, 'tis not so ; is to be much in the wrong : And to make Idolatry and Superstition depend only upon the inward Intention, is all one as if one should say, Adultery is to lie with another Man's Wife, with an intention to Cuckold the Husband ; but if a Man commits that Wickedness out of love to her Person, then 'tis not Adultery. A rare Doctrine indeed ! So to worship the Altar, whereof to bow is an
exter-

Marth. 4. 13.

external Act, though not with an intention to worship the Creature, is still a worshipping of the Creature. This outward act of Bowing, forbidden of God to be done to any Creature, must need be appropriated to the Altar. 'Tis not enough to deny to clear themselves from it ; else Papists denying they worship Images, would be a good Excuse. We cannot judge of Man's Intentions but by his Actions. In God's Words to *Elijah*, quoted by *St. Paul*, *Rom. 2. 4.* two things are observable to good purpose: *I have reserved seven thousand Men* (he saith not, they reserved themselves) *who have not* (he doth not say worshipped in their heart, but) *bowed the knee to Baal.* The Intention is not mentioned, but the outward Act is, which God takes special notice of.

To compare the Circumstance of Worshipping towards the *Altar*, to that of the *Jews* Worshipping towards the *Ark*, where were the *Cherubims*, is to make a very lame Parallel, till they can prove two things: *First*, That as the *Cherubims*, by God's special Command, were about the *Ark*, in such a place of the *Tabernacle* ; so the *Altar* is with them, by the same Authority, in such a place of the Church, facing such a Point of the Compass, and rail'd about. *Secondly*, That God hath commanded them to worship towards their *Altars*, as he did the *Jews* to worship towards the *Ark* ; which we desie them ever to do. But I am in this Point gone further than I intended ; though more might be said upon it, and upon Cross and Surplice ; but this is enough to shew, that the *Author* hath no cause to be angry ; for we do him no injury, when we say they have amongst them the practice of some Popish Ceremonies, which in the other Points I can clearly demonstrate ; and I take him to be one of those, who have been heard to say, They would sooner be Papists than Presbyterians ; but that against some other time.

Now

Now I find him in an Extasie, and doting upon, or admiring at some places of the Royal Portraiture; but with us, that's no Argument to prove the keeping an *Anniversary*: I love to read good things, and to make a right use of them, only in every thing we do, let us keep within bounds. He bestows his *pag. 27.* upon these Quotations; but as I speak not against the Person, so I say nothing against the Book; let it be whose it will, I am not concern'd, though I believe 'tis for him a cause of great grief, that others cannot have of both the same Opinion he hath; but he must excuse us, for I live by Rules more than follow Examples. This Point I have spoken my Mind about, in my Observations, so at this time shall trouble my self no more concerning it; I do not, nor ever intended, to wrong the Reputation of any Man, dead or alive, God forbid. I do not think that King *Charles's* Rest and Credit doth in the least depend upon that Book, being his or another Man's; and when I speak against his *Anniversary*, I think not in the least to derogate from his Memory; for that's not his act, and so hath nothing to do in it. 'Tis not any thing I have against that King that makes me dislike the keeping that Day, but only because we believe God is thereby offended.

Prev. 12. 15.

Now, I thank God, he begins to draw towards an end, and then one would think his Venom should be somewhat spent; but upon the account of the other *Anniversary*, which he doth begin to speak of *pag. 34.* we find the contrary, as foolish and violent as ever; but we are already well used to his ways; nay, we observ'd it from the beginning; for in him hath been verified *Solomon's* Saying, *A fool's Wrath is presently known.* Here he continues his old way of arguing, first, as good as this: Except this Birth and Restoration be kept, all *Proceedings in Westminster-Hall, as the Act for the*
Attain-

Attainder of several Persons guilty of his Father's Death, are repealed and reversed: A rare Consequence from the Premises; then he is very liberal as usually of his ill Language against Parties and Persons, all which we might forgive him if he would stop there, and not Spue out his Venom against Heaven, which certainly shall fall upon his Face, and arraign God himself for his Decree, and ridicule that adorable Counsel of his Predestination, as he doth in the same Page, and which I took notice of before, seeing he hath a mind to be Unjust and Filthy, Let him be Unjust and Filthy still; but upon his account with David we must say, The Works of God are very great, and his Thoughts very deep, a brutish Man knoweth them not, neither doth a Fool understand this. 'Tis not I but the Spirit of God that saith so: For a further Ornament of his Discourse, and setting forth that rational Argument of his just now mentioned, he brings in one of his usual Stories, of a Surly Rogue that hath been lick'd, &c.

Rev. 22. 11.
Psal. 92. 5, 6.

If he would and could he might well have observed in my Page 11. and other places, we are not against but for days of Humiliation and Thanksgiving, attended with such due Circumstances as are consonant with the Word of God, wherein these Thirtieth of January and Twenty ninth of May in my Observations I proved to be deficient; I love not to rake out things, for I made it appear, I am for Acts of Oblivion, specially relating to Dead Men, for I know it to be contrary to the Will of God, and to the Rules of Charity and Prudence; I meddle not with Persons, only I speak of things: I know King Charles II. had some good things in him, and as the good things that are in a Man shall never make me to approve of or commend the Evil that is in him; so the evil things that are in a Man, never make me condemn the Good that is in him, let Blame and Praise attend their due Objects; but withall, the greatest Admirers of that King must own, that as he was a Man

so he had his Failings; those that arise out of Humane Infirmary may be excused, if they are of such a Nature as to admit it, or at least to be pittied, but truly those that are effects of a strong Corruption in Nature, Presumptuous, Willful, and contracted into an Habit, must no ways be approved, flattered or commended; these last things I speak of as modestly as can be, and the whole Nation knows what I mean; but those strong and different Streams of Vice which I complain to have overflowed the Nation, are not Slander nor meer Fancy, being obvious to the Eyes of all People; and I think it to be no Sin to desire it may be restrained and suppressed, as I do again and again; I do not, as he falsely accuses me, Libel that King at random, God forbid, if that had been my design, which never was, I had gone on in a contrary way to that I have taken, but I have forbore naming so much as one Instance of many which several in the Nation know of: If our Author's edge had been turned another way, then indeed we could have heard of many things with Enlargements, but the World may know he and I go upon different Ground and opposite Principles; for, as far as God is pleased to enable me, I follow good Examples and avoid bad ones: But because he presses me so much with *blackest Scandals*, &c. he forces out of me a thing which I was willing to be silent in, though so publick as the whole Nation knows, that he stained the latter end of his Reign with shedding Innocent Blood, which perhaps, for I adore all Dispensations of Divine Providence, was the cause of his days being shortned: As to what he saith of his great Clemency and Kindness after his Restoration, to those who had been against his Interest, who, he slanderously saith, *Hypocrited their Actions and Dissimulated a Joy*. I must tell him, he is grossly mistaken, for his own Friends, before he was restored, dared not to appear, if I may so say, they might not lift up their Hands

Hands any where but at the Bar; those who had been for the Parliament were the great and chief Instruments to bring him in, whose Names are well known, and we very well remember that which those of his Party may not forget, of the Attempt to bring him in not long before he was, wherein many ventured their Lives, and some lost them, which at that time in the Printed Gazettes was, to my certain Knowledge, called *Bellum Presbyteriale*, the Presbyterian War; and that King himself after, in one of his first Speeches in Parliament, inviting them to settle things, said thus, *My Lords and Gentlemen, Except ye help me to disperse the Fear which possesses the Hearts of People, you will hinder me from performing my Promise, without which neither you nor I had been here; wherefore let us not deceive those that brought us together, or suffered us to meet here:* This Authority is authentick for the Man, and I know where that Speech is to be seen. After this I shall not trouble my self with the very few foolish Lines remaining of his Pamphlet, nor with his Impertinent new Discovery or Vision, he hath enough surfeited up another way, only I add, Let him if he can, disprove what in my Pages 13 and 14, I say of *Charles II.*

As to the Point of Anniversaries, I shall very briefly bring in a new Matter to the Charge, 'tis about a third Anniversary which once we had, and should have had continued, if one Man, now in *France*, and been here still, that is, the Sixth of *February*, called the King's-day, or King *James's* Coronation-day, a Man, who being a professed Papist, was thereby become a declared Enemy to our Religion; it was attended with the same Materials and Workmanship as the other two, that is, Collect, Epistle and Gospel, as we have it in the Prayer-books Printed in his time; these Anniversaries are of a good Breed, of a multiplying Nature, within thirty Years or thereabouts we had three, and no doubt if things had

held in that Channel, a kind of a Miraculous Birth of a Supposed Prince of *Wales* had been a just ground for another, for such a signal Mercy of an Heir Male to the Crown, surely would have deserved an Yearly Thanksgiving-day; thus the Prayer-book had been swelled with new Rubricks, Collects, &c. and the Nation been overgrown therewith, and so from time to time we had never wanted Occasions or Pretentions of multiplying to an Infinite. I dare say our Author is an Observer in private of that Sixth of *February*; thus there had been no end, for Superstition will not be kept within Bounds or Measures; and here I must make the Author, who in several places doth unjustly brand us with Innovations, see how such Anniversaries are Innovations, for here we had no such thing before King *Charles's* Restoration, wherefore let there be no more such a Scuffle about Dead Bodies.

Now, with the help of God I must proceed to some few Observations, and that as briefly as I can: First, He hath not returned me one Text of Scripture for so many I have given; yet the Word of God is to be judge of these Controversies; but indeed his way of Discourfing is altogether inconsistent with that Holy Word; then I say, most of my Reasons are untouched, and hardly any thing answered, and nothing to the purpose; nothing said against my Position, That for such Anniversaries there is no Precept nor President in Scripture, the three pretended out of the Old Testament I refuted, and not one word of the Refutation taken notice of, nor nothing said either to excuse or justify that violent Spirit in those Sermons I complained of, only this, *Their Gospel-Talents must not be wrap'd up in an Idle Napkin of Silence and Oblivion*; which how Satisfactory an answer it is, I leave any Rational Man to judge; and indeed he had no room for Sober and Serious Discourse, his being wholly stuffed with

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with Invectives; I could instance several other Particulars in my Observations, which he hath not taken notice of in the least, whereby one may see he hath lost his Cause: But not to trouble my self any longer as to this, I leave it to any Impartial Reader to compare his Book with mine, which I do earnestly desire, and it will be found in many things he quite flies off from the Matter, and seeing I now am upon my *Confession*, I declare I could never have thought there could in one Man meet so much of ill Nature, of ill Breeding, and so much of Brutishness, that one should be so Unreasonable and Unrational, for he ceaseth to be a Man, and a Christian too, if ever he was such; he would bite and devour if he could, but cannot, and 'tis hardly worth throwing a Stone at him: I am sorry he hath so much forced me out of my way of writing, which ever was, as every Honest Man's ought to be, with Moderation and Meekness, not with Ferocity and Brutishness, as I found his to be.

But there is worse than this, for he strives in the most odious Terms he can, to traduce us as Enemies to Church and State, but believe him not, for I find he is used to Lye: As to the first we subscribe, to the Doctrinal part of the Thirty nine Articles, and are for a Government and Discipline in the Church, for a Ministry by way of Office and in a lawful Calling; contrary to his false Aspersions Page 6 and 24. We say Doctrine is the Soul whereby the Church liveth, and Discipline the Sinews by which Feeling and Motion is conveyed, and the Church thereby maintained; and yet we find some, as this Man, who hate Discipline, except it be their own, without considering whether or not it be Christ's, and the very name of it, as they abhor Reformation; Discipline keeps things in order, and Reformation restores them to a due State after Abuses and Disorders: So that whosoever is an Enemy

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to Reformation, proclaims himself to be such to Order and Discipline in the Church, and is thereby a Favourer of Confusion; and 'tis not enough for one to pretend to it, for good Desires signifie nothing without earnest Endeavours; do ye the Work and leave the Success to God; and first begin at home: Is the Heart affected? Do you speak feelingly? Do you make Conscience of your ways? If so, then let me say, as long as we have such Members, and such Governours of a Church, we shall be sure not to want Order and Discipline in it.

As to the things wherein they and we do differ, let us, according to the several Rules about it we have in the New Testament, in Charity and the Spirit of Meekness, endeavour to Instruct and Inform, but chiefly to Edifie one another, and not put out one anothers Eyes, or have no other Terms but the Law of the Conqueror over the Conquered; we shall be ready to meet you in that Spirit, and though we were the strongest, it were unreasonable if we should attempt to prescribe you any thing, we never pretended to give any Frame of Worship or Government but what are set down in the Word of God, that indeed we stand for, and desire to have nothing settled in the Church but what is according to the Rule of Scripture; let there be nothing but what there is a Warrant for out of it: In order thereunto all our desire is, that Cause with Cause, Ground with Ground, and Matter with Matter, be compared and determined, not to see things managed with Partiality, Faction and Interest, as in the Council of *Trent*, for then that which is intended for a Remedy strengthneth the Disease; and to speak with *Nazianzen*, dissolveth not, but fixeth Evil; at first a Council by Emperor and Princes asked of *Popes* was a Terror, chiefly a free one, for 'tis certain a guilty Man will never be, if he can help it, for coming to his Tryal
for

for fear of being condemned; so they that are Con-
fiscious to themselves of Abuses and Corruptions, will,
as long as they can, avoid coming to a Reformation,
which is desired in a quiet and peaceable way, the Word
of God alone being the Judge.

We are content in the Enjoyment of the Indulgence
which they envy us, and some have preached against
before the highest Assemblies, and, as we ought, give
God Thanks for it, if they will but let us alone, and
not go about as they do to provoke the Superior
Powers against us, by means of those Violent Sermons
they preach every Year upon those Anniversaries, when
for fear old Divisions should be forgotten, they renew
the Memory of them with a Witness. In several places
he charges us with Hypocrisie, the Plague of the Heart,
whereof God alone is the Searcher and ought to be
the Judge: This is between God and us, and not be-
tween us and him: But the Objection I answered in
my Observations Page 41. he breaks loose upon us with
so much Bitterness, as to call us *Champions of Dissention*,
P. 25. *Miscreants*, P. 33. *Assassines* in the Postscript-Ad-
vertisement, and fathereth upon us, *Slander, Rebellion,*
Lyes, Perfidiousness, Villanies, Treacherous Conspiracies,
and what not? Any thing that comes into his Head,
in his Eye we are the Horridest Monsters in Nature, not
to be suffered to live, as bad if not worse than the
Devil, who if God gave him leave would not blacken
us so much as he doth, as it appears out of his Method,
when before God he suggested what he did against *Job.* Job 1 & 2.
Thus were the first Christians misrepresented by their
Enemies, such Picture-drawers deserve not to be allowed
a Pencil in the Hand, for they never make the Copy to
resemble the Original. Such Language as this, and such
Sermons as we complain of, we have reason to look
upon as so many *Bartholomew* Bells rung for a Massacre:
In things we differ about, let us argue like Men, and
not

not tear like Beasts. But 'tis not enough to make us Enemies to the Church, the Design is to proclaim us such to the State; first, as if we were Innovators, which in some places he would charge us with, in relation to Church as to State, as in Page 9. If by Novelties in Church he means Reformation, we own we desire that Innovation as was from the Ceremonial Law to the Gospel, such an Innovation as hapned when the Gentiles forsook their Idols to serve the Living God and believe in Christ; such as when our Fathers came out of *Romish Babylon*, such Innovations and Reformation we are for, and of what remaineth amongst us of that Spiritual *Sodom*, we are for; to desire to go to the Spring is no Innovation; we are for that Good Old way mentioned in Scripture, for that which was from the Beginning, as 'tis our Saviour's Method in his Sermon upon the Mount, to Reform and bring things to the old Channel, and to what they were at first; one said well, *Illud verum quod primum*: But all Innovations against the Doctrine of Christ, or of his Apostles, were much against, and look upon them as Pernicious; so when there creeps any Abuses into the State, we could heartily wish to have them redressed in a Legal and Parliamentary way; and we think it not blameworthy, when in a due Course 'tis asked by those that have a right to do it.

To make us Odious to Authority, they call us *Commonwealth-men*, we own it in some Sence, that is, for the Common Publick Good, in Opposition to Private Interest; and we think he is not an Honest Man, who is not of that Principle, but a Democratical and meerly Popular Government, or any contrary to that settled by the Laws we are against: They say we are not for Monarchy, not for such as overthrows the Laws, illegally dissolves Charters, invades the Subjects Properties, openeth Popish Chappels all the Nation over, sets up
Papists

Papists in those places which by Law they are excluded from : In a word, A Tyrannical and Absolute Monarchy we do not love, but such a one wherein the King hath his just Prerogative, Parliaments their Privileges, and People their Rights and Liberty ; and the Law of the Land is the Standing Rule of Government ; such a Monarchy, with Hearts, Hands and Purfes, we will Stand, Live and Die for : And none but *Villains* will call us, as Page 33. *Implacable and Impenitent Adversaries to Monarchy and present Majesty* ; and to be for a *Fantastick Anarchy*, P. 34.

Another thing, and that is very Important, we must speak of, He hath not been satisfied to abuse us in relation to things already mentioned, he hath, as it were to defie God himself, reviled our Holy Faith ; I am apt to believe, one word which drop'd from my Pen, and that is *Arminianism*, hath hit him to the quick, for now and then he is Spewing out his Venom concerning those Points against Grace, about those Matters which I look upon to be so Fundamental to true Christian Religion, if there was an occasion he should find me very Severe, but that is a large Field not to be entred upon at this time : The place wherein he chiefly foams out his Rage is Page 11. *The Stander by may see us thrown, at their Will and Pleasure, into Socinianism, Arrianism, Anabaptism, Calvinism, Commonwealthism, or any other Hereticalism*. Methinks *Pelagianism* might well have come in and made a Rhime with the rest ; but he hath his Reason to the contrary, he must not bring in one of his Ancestors amongst Hereticks, for *Pelagius* was *Arminius's* Grand-father, for *Arminians* are *Semi-pelagians*, this is no place to speak of that Genealogy : *Calvin* he placeth amongst Hereticks, and makes his Opinions as abominable Heresies as *Socinians*, &c. This Man who pretends to such a Tenderness for the Memory and Reputation of the

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Dead, doth here clearly shew us, how to say is one thing, and to do another; that eminent Instrument of Reformation from *Popery*, hath a name settled amongst all Reformed (except *Arminian*) Churches, beyond the reach of some Despicable Wretches in the World; 'tis well known how high a Value and Esteem, as might appear by several Instances, our first Reformers here had for him, but I want room for the present to vindicate his Person and Doctrine; it may very well be said of him, what *St. Paul* speaks of another, *The Brother, whose Praise is in the Gospel throughout all the Churches.* It cannot be said that he was *Socinian*, *Arrian*, *Pelagian* or *Anabaptist*, for he hath powerfully written against those Heresies: If he was an Heretick, seeing he will have him to be one, he must call him an *Augustinian*, for in Matters of Grace, none can deny but that he goes hand in hand with *Austin*

2 Cor. 8. 18.

Is not this a pretty return of the Man to what I said, that some of our Church-men would, in my Opinion, do better, instead of being so Hot upon a Dispute about a Book whose it is, to write against *Socinianism*, which is riding in Triumphantly. I know a Worthy, and one of their chief Members, hath written something well upon that subject, but another hath done it in such a way, being Ambitious to tread new Paths and be Singular, as hath started up Disputes between him and some Brother of his, who is, upon good reason, for keeping in the old way; I do not say that our Author should concern himself against *Socinians*, for what Affinity he may happen to have with them, I cannot tell, I am sure some of his *Arminian* Gang have; but in case he had not, he would not be proper for it, in that he hath no Convincing way; he answers Arguments only with ill Language, he would Rant and Hector, and if he could bring down Fire from Heaven to consume whom he loveth not, we have a fresh Experience of it, and amongst other places in his P. 13. As

As I perceive, this Man hath undertaken to be the Champion not only of the Church of *England*, but also of that of *Rome*, for indeed in this very thing he takes up the Cudgels for them against all that are withdrawn from her Communion; and this is the Cause of all Protestant Reformed Churches: What is meant by *Calvinism*, I conceive it to be the Doctrine and Opinions of *Calvin*, and do not all Protestant Churches beyond Sea, except *Lutherans*, which have Transubstantiation and Ubiquity; nay, do not we our selves agree in the Doctrinal part with *Calvin*? Let us peruse the Body of the several Confessions of Faith of those Foreign Churches, and compare them with our Thirty nine Articles, as to the Doctrinal part, and we shall find they all agree in Doctrines of Faith: Is not this to bring in Popish Batteries amongst us, and plainly to betray the Protestant Cause? Is not this to help our Enemies and the Wicked? We know how *Jehoshaphat* was reprov'd for having joyned with *Ahab*, after he was returned in Peace to his House, *Jehu the Son of Hanani the Seer, went out to meet him, and said to King Jehoshaphat, Shouldest thou help the Ungodly, and love them that hate the Lord? Therefore is Wrath upon thee from before the Lord.* This Man calls *Calvin* an Heretick, but doth he make it appear, he saith but doth not prove, we are not Sworn to his words, doth he think we will take his bare word for it, there is no reason, Principles of Truth we stand upon, but he understands it no more than *Pilate*, who asked what it was.

² Cron. 19. 1, 2.

John 18. 38.

I say this false Accusation is a Libel against other Protestant Churches, he doth erect himself into a *Goliath*, who despiseth and defiecth all the Armies of the Lord: This is highly and openly to appear for the Romish Cause, after this rate down with all Protestant Churches and up with Popery, O! Tell it not in Gath, publish it not in Askelon, least the Daughters of the Philistines re-

² Sam. 1. 20.

joyce. What a Joy for Papists, both at home and abroad, to hear one in *London* hath in Print condemned for the worst of Hereticks all Churches that are withdrawn from that of *Rome*, Is it not a Shame to hear it? And will it not be a greater Shame to suffer it? It is very well worth the Pains of those that are concerned to look to it: The Laws do forbid all Commerce with the Romish Church, and 'tis Treason to be reconciled to it, or to Seduce others to do so, to write against that Churches Enemies is to write for it, to write for it, is to go about to Seduce People to be reconciled to it, which is Punishable by the Laws; this is too much to favour *Rome*: Did the greatest Stickler of the Church of *Rome* ever call our Holy Religion worse than *Heresie*; herein he justifies the more Violent *Papists*, amongst whom have been many, who in this case had more Moderation and less Impudence than he; we call Heaven and Earth to record, and do Solemnly declare the Protestant Cause to be herein Perfidiously betray'd.

There are those in the World, who being so Hard-hearted as never to be willing to forgive them that really, or in their Opinion only, have offended them; when they say the Lord's Prayer, do leave out the fifth Petition, because they are not willing to forgive them that Trespass against them, though they would have God to forgive them their Trespases; but our Blessed Saviour, in his Divine Wisdom, hath so twisted them, that they must go together: There is no Pardon for us, except we forgive others. Thus our Author, as we may reasonably believe, doth not joyn with the Church, though a pretended high Church-man, in that Prayer of the Common-Prayer-Book, wherein we Pray God to forgive our Persecutors and Slanderers; May be he will give the Reason why he doth not? That he hath not nor ever had, as to himself, occasion to use that Prayer, for he never was Persecuted or Slandered; having

having always been, and desirous to be, on the Persecuting and Slandering side. This Man I produce as a Witness to prove what I said of the Violence of the Spirit, and the Principles of some of them, and I think his Evidence speaks home, and what I also said of their Practise against Dissenters: In my weak Apprehension this Learned Pen had done better and a more Praiseworthy thing, to have written against *Socinians*, but them we do not mind, they are our Friends, and to make use of his words, herein we are in a Levitical Slug, but as soon as a Nonconformist's Book, exhorting to Union and Reformation, comes out, then Tooth and Nail against it, and would condemn it to the Fire.

The long and the short of the Business is this, They are for Vengeance, we are told P. 3. something we must expect from *an Injured*, or so thinking himself, *Loyalist, and disturbed Privado*: They are not for Peace or Reconciliation, as P. 13. *Trespases of the first Magnitude must not be forgotten, nor petty Injuries forgiven*, P. 17. 'Tis no Christian Logick, to say it were better to forget those things than to renew the Memory of them which continues Divisions; for, *Their Gospel-Talents must not be wrapt up in an Idle Napkin of Silence and Oblivion, they must Preach and Evangelize the Jews (and Miscreants, and Exquisite Impostors, and Assassines, or such Furious Assailants as Presbyterians are, as they call us P. 33. and 43.) out of the Pale of the Christian Church*, P. 19. *Schismatics and Factionous*, *ibid.* *We are for Clashing Destruction in Church and State*, P. 5. In short, We are Rogues, Murderers, Enemies to the Government, infected with Seditious Doctrines, P. 23. And what else worse can be conceived of Men: He saith much, but proveth nothing at all; he hath learned the Maxim, *Calumniare fortiter & aliquid harebit*: Do but Slander boldly and something will stick: If he had given any Grounds, which he cannot, for such things, we would have endeavoured

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deavoured to answer him; but our true and short answer to such Men is this, formerly made use of by another, *Mentiris impudentissimè*, Thou art a most Impudent Lyar. In such a case, when Reason doth not prevail, these are the last Weapons to be made use of, we are for Peace, but when we speak they are for War.

Pfal. 120. 7.

Hereupon we have cause to make a Serious Reflection, we are traduced for what we are not; they themselves declare they breath out after our Ruin and Destruction, and we cannot but see what we must expect from them, if ever it was in their Power to Undo and Murther us; this is clear out of several places of the Pamphlet, *If there be any Secular Care of the Scepter, if any Pious Regard for the Mitre, if there be any Security for their present Majesties*, P. 3. Whence doth all this arise, and to what doth it tend? See Page 25. *I am afraid*, he would say, I hope, *e're long they will both*, that is, both divided Church-Parties, *be upon the Bear*, that is, the Dissenters. This is a Healing Spirit, a Hellish one rather, which is the Author of Jealousies, Divisions and Animosities; this threatening Noise would awake us if we were asleep, but *latet anguis in herbâ*: For what we know there is a Design to work Troubles, thereby to make way for a Beloved King *James*; they had rather Popery and Tyranny should come in, than that we should be at Peace and enjoy our Liberty; Quietness we are for, and they for War, for which I appeal, as before, to all their Sermons upon such days; nay, we must be a *Sacrifice to Love and Loyalty, Honour and Honesty, Courage and Constancy*, P. 4. Herein all is right, and nothing amiss: The Wise Man often speaks of a Fool, one of the Characters he gives of him is this,

Prov. 12. 15. *The way of a Fool is right in his own Eyes.*

To

Thirtieth of January, and Twenty ninth of May.

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To speak such Language, is it not to move Sedition, to foment Division, to blow the Trumpet of Civil War, and to be a Firebrand? 'Tis indeed to have a Virulent Tongue; well hath the Spirit of God spoken of and described such a one, *The Poison of Asps is under his Lips, his Mouth is full of Cursing and Bitterness, and the ways of Peace hath he not known.* Rom. 3. 13, 14, 17. I am apt to believe, this Occasion about Anniversaries is but a Pretence to vent out Malice, for 'tis hardly possible for a Man to be so Idolizing and Doting upon the Ashes of one whom likely he never saw, and may be never heard much of, but by means of byassed Tongues and Pens: Observe him well, and it will easily be found out, how all this Zeal of his, hath for Object the Living more than the Dead; that all his Affections are centered in one Male remaining in the Family, and that there is a King *James* in the bottom; for one that hath but common Sense and Reason, may perceive, how most if not all these high-flown Church-men are *Jacobites*, and shelter their Hatred of the present Government under that Pretence. They now see, how of themselves they are not able to bring him back again, therefore they would, if they can, cause Disorders and put things in a Convulsion, that Confusion may accomplish their Ends, and they to Fish the better in Troubled Water: But we hope, from the Prudence of those that are concerned, they shall not carry the Point to the Prejudice of those who once were so cruelly used by the Means and Influences of that Abdicated King, that between him and them, there is necessarily an unreconcilable Enmity: So that upon the account of and in Conformity to their Hearty Affection and Interest, they will ever be ready with Lives and Fortunes, and whatsoever is Near and Dear unto them, to oppose the Popish Tyrannical Interest of that Man, and of all his Adherents, amongst whom, I think upon reasonable Grounds, we may reckon our
Author,

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Author, who no doubt is not alone, but there be many more that are of his Principles, though many be not so as he seems to undertake for. Now I have done with him, and leave him to his Keeper.

I once more declare my Grief, that I have sometimes been engaged to speak plainly; indeed hard words are quite out of my way, and contrary to my Nature, but Necessity and the Rack have extorted them from me: However the Party that brought it upon himself, may happen to be the better for it; and it may prove to be no Injury, to pull a Man by the Hair, to save him from the Fire or Drowning.

F I N I S.

INstead of raking old Tales, as he doth in his new Discovery, &c. which I am not concerned to take notice of, and which only doth Exasperate old Wounds and Soars: I here set down something more to the purpose, namely, The Opinion of a Sensible and Moderate Gentleman, whom I declare I neither know nor be me, as I think, concerning our Author's Pamphlet and Behaviour.

Of the Divisions and Animosities we speak of, we have but a very late Instance in two Pamphlets lately published, viz. *Some Observations upon the Thirtieth of January and Twenty ninth of May*; and the answer to it under this Title of, *The Reformer Rack'd, &c.* I shall not presume to enter into the Merits of the Cause, and whether such days ought to be kept *in aeternum*, the Publick Authority that ordered their Observance, is the best Judge of it: But I must confess that I cannot
but

but be grieved to hear from the Pulpit on those days (generally speaking) nothing but Invectives, Railing Accusations and Abusive Language, instead of Christian Exhortations to Repentance, Union and Charity: I appeal to all the Sermons that have been published on that Subject---Such I may call the two Pamphlets I have but now mentioned, though I make a great difference between them too: The Author of the former, though very much mistaken in several of his Notions, and especially in Church-Ceremonies, seems to be a good Man; but the Author of the latter, has broken all Bounds and Rules of Humanity with Mankind; and perhaps never was there in a Pamphlet so much Nonsense, and so much of Abusive Language, as in this; but what can be expected from a Man, who in his second Page looks upon *Calvinism* as an Heresie, as Damnable as *Socinianism*, *Arrianism* and *Anabaptism*? Such a Champion of our Church deserveth, I am sure, to be taken notice of some other way than by an Observer, &c. *Observer* Vol. 7. Numb. 24. *Saturday June 30. 1694.*
